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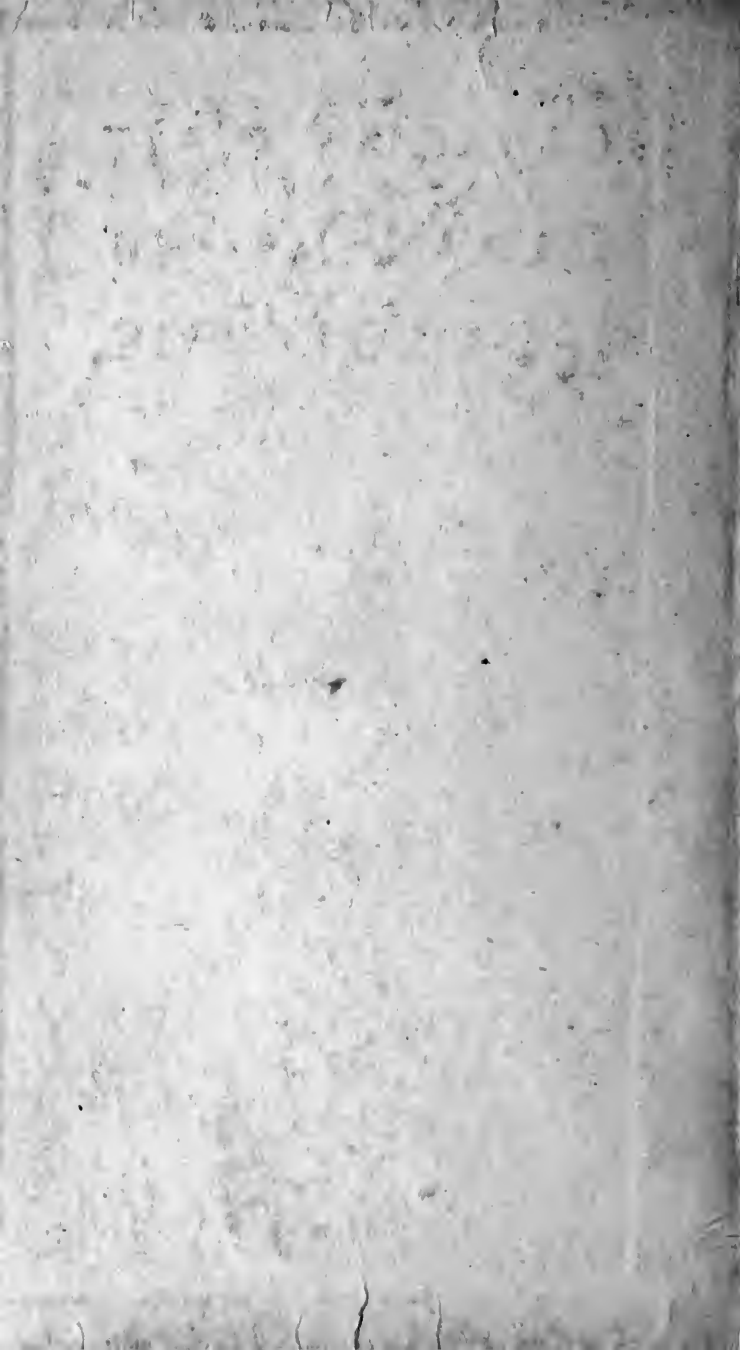
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CANADIAN FIRST STANDARD
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The Old Testament

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THE OLD TESTAMENT

LESSON I.

INTRODUCTION.

Revelation.—It has pleased God to make Himself known not only in nature (Ps. 19; Rom. 1: 19-20), but also in human history (Ps. 103: 7; Heb. 1: 1-2). In some measure the light of this divine revelation has come to all men (John 1: 9), but in a peculiar and an especial manner God revealed His nature and His will to the Hebrew people, and through them to the world (Isa. 49: 6; John 4: 22). The Bible is the literature of this people, the record of this revelation, "the Word of God which liveth and abideth."

The Bible.—The Bible is not one book but many, and presents a variety of literary form. There are books of history, of biography, of poetry, and of prophecy, epistles or letters, and vision or allegory. It has been appropriately called the "Divine Library" and the "Holy Scriptures." By the early Greek Christians it was often called *ta Biblia*, "the Books." This passed over into Latin as *Biblia* and was treated as a singular, and so, from the Latin usage, we get our word Bible.

The Covenant.—God's gracious revelation to His people, through chosen and inspired men, is often presented in the Bible as a "Covenant" or "binding agreement." See, for example, Gen. 15; 18; 17: 7; Ex. 24: 7; Ps. 89: 3; Jer. 31; 31-34; Heb. 8: 8-13. This covenant relation involved, on the part of Israel, obedience to the will of God, as revealed to them in their laws, and in the teaching of their prophets, and, on God's part, fulfilment to them of His promise and purpose of salvation. The whole history and literature of Israel have to do with this idea of the relationship of Israel to Jehovah. Jeremiah's prediction of a new covenant, written upon the hearts of men, is declared (Heb. 8:

8-13) to be fulfilled in Christ, who is "the Mediator of a new covenant" based not upon obedience to the law, but upon living faith in Him.

The Testaments.—Now the word "covenant" is commonly rendered in the Latin Bible "*testamentum*," and in the English Bible "testament." Hence the books which contain the earlier records, before the coming of Christ, have come to be known as the "books of the Old Covenant" or "Old Testament" (2 Cor. 3: 14). Those which contain the story of the life of Jesus, the founding of the Christian Church, and the apostolic teaching, are, similarly, the "books of the New Covenant" or "New Testament."

Number of the Books.—There are sixty-six books in the Bible—thirty-nine in the Old Testament and twenty-seven in the New. It has been pointed out, as a help to the memory, that the words "Old" and "New" have each three letters, and the word "Testament" nine; and that 39 is the number of books in the one, and $3 \times 9 = 27$ is the number of books in the other.

Languages.—The books of the Old Testament were originally written in the Hebrew language, with the exception of portions of Daniel and Ezra, which are in Aramaic. The new Testament was written in Greek, but some portions of the Gospel narrative may have been first in Aramaic. The Aramaic, which is very much like the Hebrew, had replaced the latter as the speech of Palestine before the time of Christ, and was the language used by our Lord and His disciples. Greek was widely used by the educated and commercial classes throughout the world in New Testament times.

Time of Writing.—Some of the oldest portions of the Bible are declared to have been written by Moses (Ex. 17: 14; 24: 4; Num. 33: 2), twelve hundred years or more before Christ. The latest portions of the Old Testament probably belong to the time of the Maccabees, in the second century, B.C., and we have good evidence that the Old Testament books were all

completed and were accepted and used by the Jewish church as having divine inspiration and authority, in the latter part of that century. So also we have good reason to believe that the books of the New Testament were written before the end of the first century after the birth of Christ, that is, before 100 A.D.

The Canon.—The books thus accepted as inspired and authoritative by the Jewish and the Christian churches, constitute what is known as the "Canon." By the word "canon" is meant the "rule" or law of faith and conduct, of moral and religious duty.

The Ancient Versions.—As early as the third century before Christ a Greek translation of the Old Testament was begun at Alexandria, now known as the *Septuagint*, or Version of the Seventy. The *Targums* were translations made into Aramaic for the use of the Jewish and Samaritan synagogues. The oldest Christian version is the *Syriac*, made in the second century A.D. at Edessa. In the latter part of the fourth century A.D., Jerome, a famous Italian scholar, made a translation into Latin, now known as the *Vulgate*. From Hebrew and Greek manuscripts of the original texts, and from the ancient versions, almost all our knowledge of the Bible is obtained.

QUESTIONS.

1. Where do we get the words "Bible" and "Testament," and what was their original meaning?

2. What various forms of literature are found in the Bible?

3. How many books are there in the Old Testament? In what languages were they written?

4. What is meant by the "Canon"?

5. Name and describe the ancient versions of the Bible?

LESSON II.

THE BOOKS OF THE OLD TESTAMENT.

Names and Order of the Books.—The thirty-nine books of the Old Testament are arranged in the English Bible, as in the Latin and Greek versions, according to their literary form. The historical books come first, then the poetical, and lastly, the prophetical.

1. *Historical Books.* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Ezra, Nehemiah, Esther. 17 books.

2. *Poetical Books.* Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon. 5 books.

3. *Prophetical Books.* Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. 17 books.

1. **The Historical Books.**—The historical books are arranged in two series which are, in part, parallel. The first series includes all the books from Genesis to Kings. Beginning with the creation of the world, it carries the history down to the Babylonian exile, in the early part of the sixth century B.C. The second series includes Chronicles to Esther. Beginning with Adam, it gives brief genealogical records of the early ages, and then, more particularly, the history of Judah from David to Nehemiah, that is, to the latter part of the fifth century B.C.

The Pentateuch.—The first five books are commonly known as the Pentateuch (that is, the five volumes). By the Jews these books were regarded with peculiar reverence, as containing their ancient laws. They called them "Torah," that is, "Law." Beginning with the creation of the world, and the early history of the human race, they next tell the story of the ancestors of the Hebrew people, of the Egyptian bondage and deliverance under Moses, of the long sojourn in the wilderness and the conquest of Eastern Palestine.

Joshua to Esther.—The book of Joshua com-

pletes the story of the conquest and settlement in Palestine. In Judges and Ruth we have narratives of the earliest period of Israel in Palestine. The Books of Samuel tell of the establishment of the monarchy, and the reigns of Saul and David. The Books of Kings and Chronicles contain the history of the kingdoms of Israel and Judah to the Babylonian exile. Ezra, Nehemiah and Esther are narratives of the sixth and fifth centuries, B.C., of the period following the return from exile.

Characteristics of the History.—The history is everywhere permeated with religious feeling. The unique character and dignity of Israel's God, His sovereign care for and leading of His people, and the divinely-ordered discipline through which they are made to pass, are fully set forth. It is both a history and an interpretation of the ways of God (Deut. chs. 1-3; Judg. chs. 1-2; 2 Kings, ch. 17).

2. **The Poetical Books.**—The form of Hebrew poetry cannot very well be reproduced in our English translation. An attempt is made in the Revised Version to show the lines and stanzas of the original. The poetry is very largely lyrical and all of a religious character.

The book of Job ranks with the greatest productions of human genius. It is dramatic in form and presents the problem of divine providence in its relation to human suffering. The author and date are unknown. The Psalms are arranged in five books. They were collected, and, no doubt, many of them composed, for use in the services of the temple and synagogue. They are appropriately named in Hebrew, "Praises," and are songs of praise and prayer, pious meditations and reflections upon the dealings of God with His people. The inscriptions at the beginning of many psalms are very ancient, but many of them are not now understood. Seventy-three of the psalms are ascribed to David as their author, twenty-eight to others and the rest are anonymous. In the Psalms we have the world's greatest and most helpful book of devotion. The Book of Proverbs is a collection of didactic poetry, part of which is

ascribed to Solomon, the wise king of Israel. Ecclesiastes may be described as a prose poem, reflecting upon the vanity of human aims and ambitions, and the supreme importance of religion. The Song of Solomon is a dramatic representation of faithful love.

3. **The Prophetical Books.**—The great religious teachers of Israel were the prophets. The earlier prophets, such as Samuel, Nathan, Elijah and Elisha, are known to us only from the books of history. But from the eighth century to the fifth many of the great prophets committed their work to writing and have given us a literature of priceless importance. To the eighth century, the period of Assyrian power, belong Amos, Hosea, Isaiah and Micah. To the latter part of the seventh, and beginning of the sixth centuries, the Babylonian period, belong Jeremiah, Nahum, Zephaniah, Habakkuk, Obadiah, and Ezekiel. To the Persian period, the latter part of the sixth and the fifth centuries, belong Haggai, Zechariah and Malachi. The date of Joel and Jonah is uncertain, but the prophet Jonah is mentioned in 2 Kings 14: 25, as living in the eighth century. The book of Daniel contains the story of Daniel in Babylon and a prophecy which has particular reference to the suffering of the Jews in the persecutions of the second century. The books of Isaiah to Daniel are sometimes called the "Major Prophets" and the remaining twelve the "Minor Prophets" because they are shorter.

QUESTIONS.

1. Name the books of the Old Testament in their order.
2. What two series of historical books are found in the old Testament, and what periods of history are covered by each?
3. What name is given to the Pentateuch by the Jews, and why?
4. Describe the structure and general character of the Book of Psalms?
5. Who were the prophets of the Assyrian period? In what century did they live?
6. Name the prophets of the Babylonian and Persian periods?

LESSON III.

THE OLD TESTAMENT WORLD.

Extent.—The world, as known to the writers of the Old Testament, was much smaller than the world of to-day, or even of New Testament times. It extended from Egypt in the west to Babylonia and Persia in the east; from Armenia in the north to the southern parts of Arabia, about fifteen hundred miles each way. But the interior and south of Arabia was practically unknown, or little known, and the great events of Old Testament history occurred in those lands which lie in a semi-circle about northern Arabia, east, north and west. Egypt and Babylonia were "the ends of the earth" (Isa. 41: 9; 43: 6). There was some vague knowledge of far-off lands, islands of the sea, "sons of Javan" (Greeks), and fierce people of "the north parts" (Gen. 10: 2-5; Isa. 49: 1; 60: 9; Ezek. 38: 15), but these affected scarcely at all the life and thought of the Hebrews.

Countries and Physical Features.—*Arabia* was then, as now, a vast, arid wilderness, with scanty pastures and occasional fertile spots, capable of sustaining a sparse population of shepherds and herdmen. *Babylonia*.—To the north and east lay the river valleys of the Euphrates and Tigris. From the place where these rivers draw near together, about four hundred miles above their outlet, there extends southward to the Persian Gulf a vast alluvial plain, one hundred to two hundred miles in width. This was Babylonia, or Chaldea, thought by the Hebrews to be the earliest home of the human race (Gen. 2: 8-15). *Assyria*.—Farther north was Assyria, originally settled from Babylonia (Gen. 10: 10-12), about the upper waters of the Tigris. *Mesopotamia*.—West of Assyria was the great Mesopotamian plain, between the upper Tigris and Euphrates rivers, gradually rising to the Armenian mountains, a land of shepherds, like northern Arabia. *Syria*.—West of the Euphrates, and extending southward, was the plain of Syria, or more properly Aram, watered by a few streams from the western

mountains, and with some fertile soil. *The Lebanons.*—Between Syria and the sea lie the Lebanon Mountains, forming a double range, between which is the valley of Lebanon. The high peak which terminates the eastern range to the south was called Hermon, and holds the sources of the Jordan river. It rises to a height of more than 9,000 feet above the sea. The scenery of the mountain region is most beautiful and varied, and both Lebanon and Hermon are frequently mentioned in the Bible. *Phœnicia.*—Between the mountains and the sea was a narrow strip of land, fertile and highly cultivated, the home of the Phœnician people, who had, from very early times, close relations with the Hebrews. They were the Britons of the ancient world, and from their great ports of Tyre and Sidon their ships sailed to the distant islands and coasts of the Mediterranean Sea. This was "the great sea" (Josh 1: 4), or "the utmost sea" (Deut. 34: 2). *Palestine.*—South of Syria, the Lebanons and Phœnicia, was Palestine, lying between the Arabian wilderness and the Mediterranean Sea. The coast plain to the south-west was occupied by the *Philistines*; the mountainous region to the south of the Dead Sea, by the *Edomites*; *Moab* was immediately east of the Dead Sea; *Ammon*, farther east and north. The pasture lands of the wilderness south of Palestine were occupied by various tribes of Semitic race, some of whom united with the Israelites. *Egypt.*—Egypt, like Babylonia, owed its fertility to a great river, the Nile. Lower Egypt was formed by the broad, marshy lands of the Delta. Upper Egypt was the narrow strip extending back to the desert on either side of the river, and subject to its annual overflow. Like Babylonia, its monuments reveal a history reaching back four or five thousand years before Christ. *Ethiopia.*—Far to the south was Ethiopia, whose princes ruled Egypt and sent ambassadors to Palestine in the days of Isaiah (Isa. ch. 18).

The Semites.—With the exception of Egypt, all the lands named were occupied in Old Testament times by the so-called Semitic, or Shem-

itic nations, that is, nations regarded as descendants of Shem. These may be classified as follows:

BABYLONIAN GROUP.

Old Babylonians
Assyrians
Chaldeans

CANAANITE GROUP.

Canaanites
Phœnicians

ARAMEAN GROUP.

Mesopotamians
Syrians

HEBREW GROUP.

Hebrews
Moabites
Ammonites
Edomites

In addition to the above named peoples, the Arabians and Ethiopians (in Abyssinia) are to be classed among the Semites.

QUESTIONS.

1. What was the extent of the world as known to the ancient Hebrews?

2. Describe, in a general way, the physical features of Babylonia, Assyria and Mesopotamia.

3. Where are the Lebanon mountains and the valley of Lebanon?

4. Describe the country and people of Phœnicia.

5. What countries named in the Bible possessed the oldest civilization?

6. Name and classify the Semitic nations.

LESSON IV.**PALESTINE.**

Extent.—The land of Palestine, which has given so much to the world, was very small as compared with other neighboring lands. It was not more than one hundred and fifty miles from north to south, and its greatest width about one hundred miles. The Jordan river divides the country into Eastern and Western Palestine. The area of the Eastern division is estimated at

3,800 square miles, the Western at 6,040 square miles; a total of nearly 10,000 square miles, or about one-sixth the area of England.

Boundaries.—Palestine was bounded on the north by Phœnicia, the Lebanon mountains and Syria; on the east by the Arabian desert; on the south by Moab, Edom and the deserts of Paran and Shur; on the west by the coast plains occupied by the Philistines in the south, by the Mediterranean Sea in the centre, and by Phœnicia in the northern part.

The Empire.—The people of Israel, however, laid claim to a much larger territory. The promise to Abraham (Gen. 15: 18) was the land "from the river of Egypt (a deep water-course south of Gaza) unto the great river, the river Euphrates." The empire over which David and Solomon ruled seemed for a time to realize this larger ambition (1 Kings 4: 21, 24; 2 Chron. 9: 26).

The Physical Features.—Palestine presents a great variety of surface and of climate. Five distinct zones, extending north and south, may be marked:

1. *The coast plains*, varying in width from twenty to thirty miles in the south, to from two to six miles in the north. The southern part was occupied by Israel's troublesome neighbors, the Philistines; the northern part by the Phœnicians. The central part, south of Mount Carmel, was the plain of Sharon, rich pasture lands (Isa. 65: 10; 1 Chron. 27: 29). The coast is unbroken by bays and practically without harbors, Joppa, where Solomon's timber "flotes" (2 Chron. 2: 16) were landed, appears to have been the only seaport in Old Testament times.

2. *The foothills*, or lowlands, from opposite Joppa southward, separate the coast plain from the central mountain range. These are from five to fifteen miles wide. Lying between Judah and Philistia, they were the scene of many a conflict, from the days of Samson and David to the Maccabees and the Crusaders.

3. *The central plateau*, or mountain range, was the chief dwelling place of the Israelites. They were a people of the hills (1 Kings 20: 23). South of the Lebanon mountains and Her-

mon are the broken hills of Galilee, well watered, picturesque and fertile. South of Galilee the central plateau is interrupted by the valley of Esdraelon or valley of Megiddo, extending from the Mediterranean to the Jordan. It is drained by the river Kishon, celebrated in the song of Deborah (Judges 5: 21). South of the valley rise the fertile and populous hills of Ephraim, or Samaria; then, in marked contrast, the comparatively barren, limestone ridges of Judah, gradually descend into the southern wilderness. The mountains of the central range rise from 2,500 to 4,000 feet above the sea.

4. *The Jordan valley*, or Arabah, extends from south of the Sea of Galilee to the Dead Sea. The entire length, to the southern limit of the Dead Sea basin, is about 160 miles. The greater part of the distance it is below the level of the Mediterranean Sea, at the Lake of Galilee 682 feet, and at the Dead Sea 1,300 feet below sea level. The lake, or sea, of Galilee, is called in the Old Testament, "Sea of Chinnereth" (Num. 34: 11), or "Chinneroth" (Josh. 12: 3). The Dead Sea is called the "salt sea" (Gen. 14: 3) and the "sea of the plain" (Deut. 3: 17).

5. *The eastern plateau*, or mountain range, rises from 2,000 to 4,000 feet above sea level, and has both arable and pasture lands. Its central portion is Gilead, its northern portion Bashan.

Climate.—This land of high mountains and deep valleys, of seacoast and fertile plain and barren desert, presents some strange contrasts. The snowy summits of Hermon look down upon the perpetual summer of the Jordan valley, "the fir trees overshadow the palms," and "the wolf of the north contends with the leopard of the south over the carcass of the gazelle of the temperate zone." Seed-sowing begins in October, the growing crops are nourished by the winter rains, and harvest is gathered in by the end of May.

Central Position.—The great high roads of the ancient world, from Egypt north and east, passed through Palestine. They followed the coast to Mt. Carmel, thence to the Phœnician cities, or east and north through the valley of

Esdraelon and Galilee to Damascus. But while the north of Palestine was thus open to the world's traffic, Judah, shut in by her mountains, was comparatively separate and secluded. Here was developed a strong national life and that high religious faith which has blessed the world.

QUESTIONS.

1. Give the size and boundaries of Palestine.
2. What was the extent of the empire of David and Solomon?
3. Into what five zones may Palestine be divided?
4. Describe carefully the central plateau of Western Palestine.
5. Where was the valley of Esdraelon? The Dead Sea?
6. What peculiarities of climate mark Palestine?

LESSON V.

THE HISTORY: EARLIEST TIMES AND AGE OF ABRAHAM.

Beginnings.—The Old Testament story begins with the creation of all things, and tells how God made the world and man. The first home of the human race was “a garden eastward in Eden.” Two of the rivers which are said to have watered the garden can be identified with the Tigris and Euphrates, and Eden was probably somewhere in the Babylonian plain. Here, in Old Testament times, there was a large population and a high degree of civilization. There were many great cities, of which Babylon was the chief. The land was rendered fertile and productive by an extensive system of irrigation aided by the annual overflow of the two rivers. Recent discoveries of inscribed stone monuments and written tablets of baked clay, in the ruins of ancient palaces and temples, show that this country was inhabited four thousand years and more before the time of Christ.

Before the Flood.—There follows the sad and tragic story of “man's first disobedience, and the fruit of that forbidden tree, whose mortal

taste brought death into the world and all our woe." Briefly the story is told of the generations before the flood, and of that gross corruption of the earth which preceded the great disaster.

The Flood.—Then came the flood of waters which destroyed all flesh. It is interesting to know that upon clay tablets discovered in the ruins of an Assyrian palace we have a Babylonian account of the deluge, closely similar to that in Genesis. It is, perhaps, best explained as the record of a great flood which overwhelmed the people of the Babylonian plain and adjacent regions. Indeed the world, as known to the men of that time, was little more than their own country and its closely-bordering lands. The Hebrew historian saw in this, as in the overthrow of Sodom, the execution of divine judgment upon a sinful people. Noah only, with his family, was saved in the ark.

The Sons of Noah.—The nations known to the Hebrews were reckoned as descendants from the sons of Noah. Particular attention is given by the historian to the descendants of Shem, among whom were the ancestors of the Hebrews. With the "generations of Terah" (Gen. 11: 27) the story of the Hebrew patriarchs begins.

The Patriarchs.—The family to which Abram belonged had their home at first in "Ur of the Chaldees," a city on the river Euphrates, in southern Babylonia. Thence they moved northward to Haran, in Mesopotamia, where they continued to reside. Hence, perhaps, they are called Arameans (Deut. 26: 5 Rev. Ver. margin). They are said to have "served other gods" (Josh. 24: 2), but to Abram there came some knowledge of the true God, and in obedience to a divine call, he left his kindred and went westward and southward to the land of Canaan. With him went Lot, his nephew, who settled in the plain of Jordan. Abram went south to Hebron, and then to Gerar, where Isaac also dwelt after him. Jacob, Isaac's younger son, after long residence with his kinsfolk in Mesopotamia, returned to Palestine, and lived near Shechem, then moved south far as Beersheba, whence, forced by

famine, he went with his sons to Egypt. There, in the providence of God, his son Joseph, sold into slavery in his youth by jealous brothers, had become chief ruler of the land next to the king, and was able to give them a home in Goshen, in the north-eastern part of the country.

The Hebrew Races.—Ishmael, son of Abram and Hagar, and other sons of Abram (Gen. 25) are reputed ancestors of the Arabian tribes of the country south and east of Palestine. From Lot, Abram's nephew, sprang the Moabites and Ammonites, east of Jordan and the Dead Sea. From Esau, elder son of Isaac, sprang the Edomites in Seir, farther south. Israel only, whose tribes claimed descent from the sons of Jacob, of all the Hebrew races attained a great place in the world's history.

Chronology.—The remarkable discovery, a few years ago, of records and laws of a king of Babylon, who reigned about 2250 B.C., may help us to determine the age of Abram. The name of this king is Hammurabi, and he may be identical with Amraphel, king of Shinar (that is, of Babylon, Gen. 11: 2, 9; 14: 1). The date of Abram's migration to Canaan was formerly reckoned to be 1921 B.C. It is impossible, however, to fix the dates of this early period accurately, with our present knowledge. There are gaps in the history which the Biblical record does not attempt to fill.

Characters.—Some of the most picturesque and beautiful incidents and characters of the Bible story meet us in Genesis—the magnanimous Abram, or Abraham, the man of great faith, the peace-loving Isaac, the shrewd and ambitious Jacob, the pure and high-minded Joseph. A faithful and instructive picture is presented of the life of that remote age.

QUESTIONS.

1. Where does the Bible place the earliest home of the human race?
2. Briefly tell the story of Abraham.
3. How was the way prepared for Israel's migration to Egypt?

4. Name the Hebrew races, and show what countries they occupied.

5. What recent discovery appears to fix the age of Abraham?

6. Describe some of the notable characters of Genesis.

LESSON VI.

AGE OF MOSES AND THE CONQUEST.

Early History of Egypt.—The migration of the Israelites to Egypt took place, probably, while Egypt was ruled by the Hyksos, or Shepherd Kings, who are supposed to have been themselves Semites, and so not unfavorable to Semitic immigrants such as Jacob and his sons. Egypt was then populous and wealthy, with a history going back two thousand years and more. The great pyramids which look down upon the Nile had been built a thousand years before. The Hyksos were expelled in the 16th century B.C., and under following kings the Israelites suffered oppression. It is now commonly believed that Rameses II., in the 13th century B.C., was the Pharaoh whose cruel acts are recorded in the first chapter of Exodus, and that Merenptah, his son and successor, was the Pharaoh whose refusal to let Israel go brought the plagues upon himself and his people.

Moses.—In the providence of God a great deliverer was raised up for Israel. Moses, son of Hebrew parents, but educated at the court of the king, after long exile in the Midianite desert, was called of God to be the leader of his people. To him was revealed the new name, Jehovah. (Ex. 6: 2-3), by which the God of Israel was henceforth called. Jehovah was with Moses, and manifested His power in Egypt, so that the resistance of Pharaoh was overcome. The day of the departure from Egypt was afterward commemorated in the feast of the Passover.

The Exodus.—The Israelites proceeded eastward into the wilderness, crossing an arm of the Red Sea, where the Egyptians, attempting to follow, were overwhelmed in the rising

waters. This wonderful deliverance convinced them of the power of their God, and became a type and assurance of deliverance from other perils in later years (Ps. 18: 16-17; Isa. 43: 16-17). At Sinai they encamped for a time, and a government was organized (Ex., ch. 18), and laws formulated (Ex., chs. 19-23). Here the newly-organized nation entered into covenant with Jehovah, promising obedience to His law (Ex. 24: 3-8; 34: 10), and consecrated a priesthood and tabernacle, or tent temple, to His worship.

The Wilderness.—Proceeding northward from Sinai, they made an ineffectual attempt to invade Palestine from the south. There followed a long period of sojourn in the wilderness, chiefly at Kadesh Barnea; then they moved eastward, going round about Edom, and northward to the plains of Moab. Here Moses died, "but no man knoweth of his sepulchre unto this day."

Character of Moses.—Moses was great in his simplicity, self-sacrifice and patience. He was great as a statesman and as a leader of the people. He was greatest in his unswerving loyalty to the God of his fathers (Heb. 11: 24-27), and in laying the foundations of Israel's national life broad and deep in obedience to the laws of God.

Early People of Palestine.—When Israel came to Palestine they found it occupied by other races. The Amorites, tall and strong, (Amos 2: 9), dwelt in the mountains in walled cities (Deut. 1: 20, 27, 28), the Amalekites in the south, the Canaanites and Philistines in the seacoast and Jordan valley (Num. 13: 29; Ex. 13: 17). Other tribes are mentioned (Deut. 7: 1), with whom Israel was destined to wage a long conflict, and some of whom ultimately became subject to the Israelites and coalesced with them. The Egyptians had, at an earlier time, ruled over Palestine, but had withdrawn from it.

The Conquest.—Before the death of Moses, the Amorites of Eastern Palestine were subdued (Num. ch. 21). Joshua now led the people

across Jordan, making his first permanent encampment at Gilgal, in the Jordan plain. First, Jericho and the cities of central Palestine fell into his hands. Then the war was carried south and north, until a foothold had been gained in every part of the land. Joshua proved a brave and capable leader, loyal to the worship of Jehovah and the ideals of his great predecessor.

The Judges.—Much of the country, however, remained unsubdued (Judges, chs. 1-3), and the Israelites were called upon, again and again, to resist their enemies within, and invaders from without the land. As yet there was no king, and united action on the part of all the tribes was difficult or impossible. So the people of the north, or the centre, or south, or east of Jordan rallied from time to time in the name of Jehovah, and under a strong leader, against their enemies. Such deliverers were Deborah and Barak, Gideon and Jephthah. The Song of Deborah commemorates the victory at Megiddo over the northern Canaanites. A kingdom was established at Shechem by a son of Gideon, but soon ended disastrously. By constant strife the people learned the importance of united effort, and developed that heroic courage and zeal for Jehovah so marked in Deborah and Gideon, in Saul and David. Towards the end of the period of the Judges, the Philistines were persistent aggressors, and subjected a large part of the land to tribute. It was against them that Samson performed his notable exploits on the borders of Judah.

QUESTIONS.

1. About what time did the Exodus probably take place?

2. Tell, briefly, the story of the early life of Moses.

3. What great events occurred at Sinai?

4. Describe the character and work of Moses.

5. What races occupied Palestine before the conquest?

6. Name some of the great judges of Israel, and show what they accomplished in national and religious life.

LESSON VII.

AGE OF DAVID AND SOLOMON.

Samuel.—Joshua had established the national sanctuary and set up the tabernacle at Shiloh, north of Bethel (Josh. 18: 1; Judges 21: 19). Here descendants of Aaron continued to hold the priesthood in the days of the Judges. Samuel, consecrated to God from his birth as a Nazirite (Num., ch. 6, Rev. Ver.), was here the servant and pupil of the old priest Eli, who was both priest and judge of Israel. While still a child he heard the divine voice and was called to be a prophet of God. His influence extended throughout all Israel and he was judge after Eli, going "from year to year in circuit to Bethel and Gilgal and Mizpeh."

The Philistines.—At this time the Philistines sorely oppressed Israel and even destroyed the sanctuary at Shiloh, carrying away the sacred ark. The spirit of the people was broken. They said, "The glory is departed from Israel." Now Samuel urged the putting away of all idolatry and that they should serve Jehovah only, promising that Jehovah would deliver them. He called a national assembly for prayer and sacrifice, and when the Philistines attacked them, Israel was victorious.

The Monarchy.—Through the period of the Judges, and especially under the administration of Samuel, the princes of Israel were learning the weakness of separation and disunion. They now came to Samuel, asking him to give them a king. Reluctantly Samuel yielded to their request, but warned them of the evils which they might suffer from an arbitrary and tyrannical ruler, and endeavored to safeguard the liberties of the people (1 Sam. 8; 10: 25).

Schools of the Prophets.—A striking feature of that age was the assembling of companies of young men, full of patriotic and religious enthusiasm, usually under the leadership of a prophet whom they called "father" (1 Sam. 10: 5-12; 19: 20), while they were called "sons of the prophets" (2 Kings 2: 3, 5; 4: 1, 38). These so-called "schools of the prophets" con-

tinued for some hundreds of years, and exercised a great influence upon the religious life of the people. Samuel has been regarded by some as their founder. He, at least, took a great interest in them.

Saul.—Saul, of the tribe of Benjamin, was the first king of Israel. By his notable relief of Jabesh Gilead (1 Sam., ch. 11) he asserted his right to this high office. He was a brave soldier, and during the greater part of his reign was engaged in war with the Philistines. His last years were darkened by his foolish rejection of the advice of Samuel (1 Sam., ch. 15) and his jealousy of the rising fame of David.

David (about 1010-970 B.C.).—David, son of Jesse, of Bethlehem, of the tribe of Judah, was at first king over Judah in Hebron, while Ishbosheth, a son of Saul, ruled over the northern tribes. Seven years later David succeeded to the entire kingdom and removed his capital from Hebron to the city of Jerusalem, which he won from the Jebusites and rebuilt. It was henceforth called the city of David. David was a great and successful soldier. He subdued the Philistines, and extended the power of his kingdom over Moab, Ammon and Edom, and northward over Syria to the Euphrates river, subjecting these lands to tribute. He endeavored to rule his people with impartiality and justice, and to heal the breach which had for a time existed between Judah and the northern tribes. Men of later centuries looked back to David as the ideal king. He sought to honor God by establishing the sanctuary at Jerusalem, and he received the counsel of the prophets as the word of God. He was a poet, as well as a warrior and a statesman. He composed a dirge upon the death of Saul and Jonathan, and many of the Psalms are attributed to him. The character of David is stained with some of the vices of his age, lust and cruelty, and his later years were darkened by the rebellion of his favorite son, Absalom. His virtues, however, greatly outshine his defects, and his reign was the most glorious in Israel's history.

Solomon (about 970-934 B.C.).—Solomon,

David's son, succeeded to great power and wealth. Wise as a judge of his people, he proved weak as a statesman and ruler. Like David he maintained an alliance with the king of Tyre, and he also allied himself by marriage with the king of Egypt. But he lost much of the territory gained by David, and the heavy burden of taxation and forced labor, which the expenses of his magnificent court and his great building operations laid upon the people, caused much discontent. The favor, also, which he showed to some of his foreign wives, in building altars and temples to their gods, provoked the disapproval of the prophets. Solomon's great work was the building of the temple in Jerusalem, which occupied seven years. This temple was intended for the whole nation, and to give dignity and unity to their worship. Here the Aaronic priesthood maintained the worship of Jehovah for 350 years. Like David, Solomon was a poet, and was, moreover, famed for his learning and wisdom. Much of the book of Proverbs is attributed to his authorship, and also the Song of Solomon.

QUESTIONS.

1. Tell, briefly, the story of Samuel's life and work.
2. Who were Israel's greatest foes in the time of Samuel, and where did they live? Who finally subdued them?
3. What were the events which led to the founding of the monarchy?
4. Describe the "schools of the prophets."
5. What were the principal events of David's reign? Of Solomon's?
6. What was Solomon's most important work?

LESSON VIII.

THE ASSYRIAN AGE.

The Disruption.—Solomon's long reign left the people sorely discontented. By forced labor in the building of the temple, palaces and fortifications (1 Kings 9: 15), and by taxing the

people for the expenses of his court (1 Kings, ch. 4), he made their "yoke grievous." The old feud between Judah and the northern tribes still slumbered, and the rash conduct of Rehoboam, Solomon's son and successor, fanned it into a flame. Jeroboam, a former servant of Saul, became the leader of the sedition, and was chosen king of the northern tribes, Judah only remaining faithful to the grandson of David.

Israel and Judah.—The northern kingdom, now called Israel, continued for more than two hundred years. It was much larger, more populous and wealthy than the kingdom of Judah, but Judah was better organized and continued to have a more stable government. There was war at first between them, but during the greater part of their parallel history the two kingdoms maintained peaceful relations. Descendants of the royal line of David continued to rule in Judah till the beginning of the sixth century. The throne of Israel was less secure, and was contested or usurped from time to time by ambitious soldiers.

Israel in the 9th Century.—About 886 B.C. Omri succeeded to the throne of Israel and made Samaria his capital. He made peace with Judah and alliance with Tyre, and strengthened the borders of his kingdom against the Syrians. His conquest of Moab is recorded on "the Moabite stone," a remarkable historical monument found in that country in 1868. His son Ahab (875 B.C.), by his marriage with Jezebel of Tyre, introduced the corrupt worship of Baal and Astarte into Israel, arousing the alarm and opposition of the prophets of Jehovah.

Elijah and Elisha.—Elijah, of Gilead, became the champion of Jehovah against Baal and forced the conflict to a crisis, but for a time the queen prevailed. In subsequent years Elisha, the servant and pupil of Elijah, continued his work, and Baal worship was largely, though not entirely, destroyed.

The Syrian Wars.—During the reign of Solomon a strong kingdom was founded at Damascus (1 Kings 11: 23-25), which made itself the persistent enemy of Israel. Its people were

Aramæans, in later times called Syrians. Induced by Asa, king of Judah, about the beginning of the ninth century, they invaded Israel and seized some of the northern provinces (1 Kings 15: 18-20). The war continued intermittently for more than a hundred years. In the reign of Ahab Israel was victorious, and for a brief space there was peace (1 Kings 22: 1). It was probably at that time (854 B.C.) that the armies of Israel and Syria fought side by side against a new invader from the east, the Assyrian king Shalmaneser II., as recorded in an inscription of his reign. From this time onward, for more than three hundred years, Assyrian and Babylonian records throw light upon the Biblical history, bear testimony to its truth, and help us to fix more accurately the dates of important events.

Dynasty of Jehu.—The house of Omri was overthrown about 842 B.C., by a revolt of the army under Jehu, who was now made king. He sought the aid of the Assyrians against Damascus, but it availed him little. Under his successors, the Syrians held Israel under tribute until, in the early part of the 8th century, Syria had to summon all her forces to resist the growing power of the Assyrian empire.

Judah in the 9th Century.—Judah was for a time fortunate under the rule of good kings. Asa (912 B.C.), grandson of Rehoboam, made peace with Israel, and Jehoshaphat (872 B.C.), his son, was the active ally of Ahab against Damascus (1 Kings, ch. 22), and his son, Jehoram, married Ahab's daughter, Athaliah. Athaliah, like her mother, Jezebel, brought the worship of Baal with her to Jerusalem, and even, for a short time, usurped the throne. The priests of Jehovah arose against her, restored to the throne a prince of the Davidic line, and destroyed the temple of Baal (837 B.C.) In the latter part of the century Judah, like Israel, suffered from invasion by the Syrians.

Judah and Israel in the 8th Century.—The first half of the 8th century was a period of prosperity for both kingdoms. Under the long reigns of Uzziah (790 B.C.) in Judah, and Jero-

boam II. (784 B.C.) in Israel, their power and wealth rivaled the days of Solomon. Damascus was hard pressed by Assyria and was no longer an enemy to be feared.

The Assyrian Empire.—In the second half of the century all was changed. The Assyrian power, from its capital city of Nineveh, on the Tigris, made rapid progress westward, until the whole of Mesopotamia, Syria, Phœnicia and Palestine became subject to tribute. Resistance to this cruel conqueror led only to heavier tribute, and ultimately to the destruction of the conquered cities and deportation of the people to another part of the empire. Damascus fell, its kingdom came to an end, and its people were deported in 732 B.C. Israel fell upon evil days after the death of Jeroboam II. Anarchy and civil war prevailed, and one party invoked the aid of Assyria against the other (2 Kings 15: 19). The Assyrians invaded the country in B.C. 734, carrying away many captives (2 Kings 15: 29). The final catastrophe came in 722, when the city of Samaria fell, after a resistance of three years, and many of the people of Israel were deported to Assyria. The kingdom of Israel had come to a disastrous end. Judah, too, became subject to Assyria in the reign of Ahaz, and continued to pay tribute for many years. In 705 B.C., when the news came of the death of the powerful king Sargon, all the western countries broke out into revolt. Judah shared in this rebellion, influenced by promises of help from Egypt, and, as a result, received terrible punishment. The army of Sennacherib laid waste the whole country, carried off multitudes of captives and vast spoil, and threatened Jerusalem with destruction, in the reign of Hezekiah, 701 B.C.

The Prophets.—Contemporary with the extension of the Assyrian empire over Palestine and the neighboring countries, we have the first great books of prophecy. Amos, about the middle of the century, and Hosea, a little later, bore their messages to the northern kingdom. Isaiah, beginning about 740, and Micah were prophets of Judah. They were deeply concerned

with the moral corruption which prevailed among all classes, and they saw, in the Assyrian empire, God's instrument of chastisement. But beyond the darkness of invasion and captivity they saw and predicted the dawn of a brighter day, a recovered dominion, a regenerated society, and the extension of the knowledge of Jehovah to other nations.

QUESTIONS.

1. What were the chief causes of the disruption of Solomon's kingdom?

2. Compare the kingdoms of Israel and Judah in size, population, wealth and political importance. Which kingdom preserved the most stable government and the purest religion?

3. What were the important events of the reigns of Omri and Ahab?

4. What great service did Elijah and Elisha render to the cause of true religion?

5. When did the Assyrian empire subjugate Palestine, and when and how did the kingdoms of Syria and Israel come to an end?

6. What was the great message of the prophets of this age?

LESSON IX.

THE BABYLONIAN AND PERSIAN AGES.

The Seventh Century.—Judah continued to be subject to Assyria through the greater part of the seventh century. Gross idolatry and moral declension marked the long reign of Manasseh (690-641 B.C.) and that of his son Amon (641-639 B.C.). It appeared as though the lessons impressed by the great prophets had been forgotten; but the leaven was working deep in the hearts of the people. With the uprising against the corrupt court and the murderers of Amon, and the accession of Josiah (639 B.C.), a new era began. Reforms were instituted and the temple cleansed and repaired. The work of reformation was greatly aided by the finding in the temple (621 B.C.) of a book of law, believed now to have been Deuteronomy. To its precepts and admonitions

king and people gave heed. The altars, where idolatrous customs had long prevailed, both in Jerusalem and throughout the country, were destroyed, and their priests provided for in connection with the temple in Jerusalem. Solemnly the ancient covenant was renewed and the Pass-over was celebrated with renewed zeal (2 Kings, ch. 23).

Decline of Assyria.—The Assyrian Empire had reached the zenith of its power in the early part of this century, but was now declining to its fall. Barbarians from the north, Medes from the east, and Babylonians in the south combined for its destruction. The great city of Nineveh fell in 607 B.C., and was never rebuilt. Excavations of the last century have revealed something of the magnificence of its temples and palaces.

Egypt and Babylon.—Taking advantage of the weakness of Assyria, Necho, king of Egypt, in 608 B.C. marched northward, intending to take possession of Palestine and Syria. Josiah met him in battle at Megiddo, but was defeated and slain. Judah passed for a few years under Egyptian rule. Necho met the Babylonian army under Nebuchadnezzar at the Euphrates in 604 B.C., and was defeated (Jer., ch. 46), and the dominion over Syria and Palestine passed to the Babylonians.

Fall of Jerusalem.—The Jews did not remain in peaceful subjection to Babylon. After a first rebellion, their country was invaded in 597 B.C., Jerusalem was taken, and many of the best of the people carried into captivity. Again they rebelled, and in 586 B.C. the city and temple were destroyed, and all but some vine-dressers and farmers carried to Babylon. Even this poor remnant did not escape further calamities, and they, shortly after, migrated to Egypt.

The Prophets.—The most notable figure in this period of disaster is Jeremiah, the great prophet, who began his work about 626 B.C., and continued till he went with the last survivors to Egypt. Nahum, who predicted the

fall of Nineveh, Zephaniah, Habakkuk, and, probably, Obadiah were his contemporaries. Ezekiel began his work in exile about 592 B.C., and continued for twenty or more years. Like the prophets of the Assyrian period, they now saw in Babylon Jehovah's instrument of punishment, and in the exile a necessary discipline. They confidently predicted a restoration, and the dawn of a new day of righteousness and prosperity.

The Exile.—The exiles remained in Babylon for fifty years. Many engaged in business, or were skilled craftsmen or farmers. Many, no doubt, were tempted by the luxury and wealth of Babylon, and forgot the faith of their fathers; but there were some who remained faithful. Carefully and jealously they preserved the records and laws of the past, and the first great series of historical books, Genesis to Kings, was, apparently, now brought to completion. Isaiah, chs. 40-66, contains messages of comfort and encouragement addressed to the exiles, with assurances of coming deliverance and future national glory under the restored favor and blessing of Jehovah.

Restoration.—Through the overthrow of Babylon by Cyrus, the Persian king, in 539 B.C., the way was opened for the return of the exiles to their own land. The policy of Cyrus was to conciliate subject peoples, and attach them to his government. A large number of the Jews, under the leadership of Sheshbazzar (or Zerubbabel), a prince of the ancient royal line, returned to Judah in 538 B.C. They met with much opposition from the Samaritans and other neighbors, and made but slow progress. It was twenty years before, urged by their prophets Haggai and Zechariah, they rebuilt the temple. They continued subject to the Persian empire, and the kingdom of David was not re-established.

Ezra and Nehemiah.—In the two generations following the return from exile, there was again moral and religious decline. Mingling with and intermarrying with their heathen

neighbors led to corruption of manners and gross carelessness and ignorance in their religious duties. Ezra, the scribe (458 B.C.), and Nehemiah, the governor (444 B.C.), came from the Jewish communities in Babylon and Persia as zealous agents of reform. The law was taught to the people and enforced upon all. The walls of Jerusalem were rebuilt, and the people were animated by renewed zeal and devotion.

Conclusion.—The long course of discipline through which Israel had passed was bearing fruit. The books of the law and of prophecy were exalted to a high place of esteem and reverence. They were read and copied by the scribes and taught to the people. Wherever Jewish communities existed, in Egypt, Palestine, Syria or Babylonia, the synagogue was established for reading the Scriptures, for study and for prayer. A great devotional literature arose, and wise counsellors instilled high moral precepts in the minds of the young. Hymns of praise and prayer were sung in the temple and the synagogues. The hopes and predictions of the prophetic age were cherished and more spiritually interpreted. While many continued to be corrupt and worldly, a real piety was fostered among the people, and they were prepared, and, in a measure, by their dispersion among the nations, were preparing the world, for a better age (Heb. 11: 40).

QUESTIONS.

1. Tell the story of the great reformation of religion in the reign of Josiah.
2. When and how did the Assyrian Empire fall? Who foretold the fall of Nineveh?
3. How long did the Babylonian Empire continue?
4. What do you know of the prophets Jeremiah and Ezekiel?
5. What great literary work was completed in Babylonian exile?
6. Describe the age and work of Ezra.

LESSON X.

INSTITUTIONS.

The Sanctuary.—The primitive sanctuary was simply the altar of earth, or of rough, unhewn stone, upon which sacrifice was offered (Gen. 8: 20; 12: 7-8; Ex. 20: 24-25). Such an altar stone was called by Jacob, Bethel, "God's house." In the wilderness the Israelites dedicated a large tent, or "tabernacle," to the worship of God. The tent was 45 feet long and 15 feet wide, and, like the shepherd's tent, had two apartments, an outer and an inner. The outer apartment, 30 by 15 feet, was the holy place, the inner, 15 by 15 feet, the holy of holies. In the holy place stood the altar of incense, where daily sacrifice was offered, and in the holy of holies rested the ark of the covenant. This was a wooden chest overlaid with gold and containing the stone tablets of the commandments, or "the testimony" (Ex. 40: 20). The tabernacle was surrounded by a large court containing the altar of burnt offering. The temple of Solomon was built upon the same general plan as the tabernacle. The main building was 90 by 30 feet, with a porch in front 30 by 15 feet. It was destroyed by the Babylonians in 586 B.C., and rebuilt, after the restoration from exile, in 516 B.C.

The Priesthood.—In primitive times it would seem that any man had the right to approach his God with sacrifice and prayer (Gen. 4: 3, 4; 28:18). The head of the family was priest of his own household or might make one of his sons priest (Judges 17: 5). Moses set apart the Levites, members of his own tribe, to be priests of the nation, making his brother Aaron and his sons chief priests. Their duties appear at first to have been threefold: (1) to minister at the altar, (2) to consult the oracle or cast the sacred lot (Ex. 28: 30; Num. 27: 21), and (3) to exercise judgment (1 Sam. 4: 18; Deut. 17: 9). The prophet Malachi speaks of them as teachers of the law (ch. 2: 4-7). In later times their ministry in the temple, in offering sacrifice and conducting the worship of the people, became their chief duty.

Sacrifice.—Worship, in early times, took almost universally the form of sacrifice. Gifts of the flesh of animals, or the fruit of the fields, or of wine and oil, were brought to the altar. The fat portions of the meat, with fragrant gums or sweet cane, were burned, and the remainder was eaten by the worshipper and his household or invited friends. Various kinds of sacrifice are described fully in Leviticus (chs. 1-9).

The Sacred Year.—Three great annual feasts were observed. The feast of Passover, or unleavened bread, in the spring, corresponding to our Eastertide, marked the beginning of harvest and commemorated the departure from Egypt (Ex. chs. 12, 13). The feast of Pentecost, or of weeks, seven weeks later, marked the end of harvest. The feast of Tabernacles, in the fall, in September or October, after the ingathering of the fruits, commemorated also the living in tents in the wilderness. Just before came the great fast, the day of atonement. The old economic year began in the fall, in September or October, but the sacred year was made to begin in the spring, in March or April. The first day of the old year is still celebrated as the Jewish New Year by the feast of Trumpets. In the early spring the feast of Purim commemorated Queen Esther's deliverance of the Jews (Esth. 9: 22-26). Every seventh day the Sabbath was observed as a day of rest. The New Moon day, or first day of each month (that is, lunar month) was also a holy day (Num. 10: 10; 2 Kings 4: 23).

Prophecy.—The prophet was the messenger or spokesman of the God of Israel. The patriarchs and Moses are called prophets, because of their inspired utterances, but, strictly speaking, the great order of the prophets begins with Samuel. They sometimes gathered in companies or "schools," animated by religious enthusiasm. They became instructors of the people and counsellors of the kings. They were writers of the early history, to which they gave a strong religious coloring (1 Chron. 29: 29, etc.), and their books of prophetic discourse constitute a most significant part of the Old Testament scriptures.

Theocracy.—From early times the idea prevailed that Jehovah was Israel's king and the leader of her armies, "Jehovah of hosts, the God of the armies of Israel." David most fully recognized the divine kingship and held his kingdom as Jehovah's gift (2 Sam. 7: 18-29). Now Israel was called Jehovah's "son," His "first-born" (Ex. 4: 22). Similarly the king, as representative of the people, was spoken of as the son of God (2 Sam. 7: 14). When, by Jehovah's prophet, the anointing oil was poured upon his head, he became "the Lord's anointed" (1 Sam. 10: 1; 26: 11). This is the meaning of the Hebrew word "Messiah." When the prophets looked into the future and foretold the coming of a great and perfect King, who should be the deliverer of His people, it was natural that this title should be given Him.

The Messianic Hope.—The hope of a coming King and Saviour finds its first clear expression in the prophecy of Isaiah, in the dark days of Assyrian oppression (Isa. 7: 14; 9: 1-7; 11). It is echoed by Micah (ch. 5: 2-4) and repeated again and again by later prophets (Jer. 30: 8-9; Ezek. 34: 23, 24, etc.). The hope continued to be cherished by devout souls even after the decline of prophecy, and is the theme of Psalms 72 and 89. When, in the fulness of time, Jesus the Messiah came, there were still those who were "waiting for the consolation of Israel" (Luke 2: 25).

QUESTIONS.

1. Describe the primitive form of sanctuary and compare with Solomon's temple.
2. What were the priest's duties in earlier and later times?
3. What were the common materials and forms of sacrifice?
4. Name the three great feasts of the Jewish year.
5. What was the prophets' function, and what great religious and ethical work did they accomplish?
6. What is meant by the term "theocracy"?

CANADIAN FIRST STANDARD
TEACHER TRAINING
COURSE, NO. 2

The New Testament

By

Rev. Prof. J. W. Falconer,
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THE NEW TESTAMENT

LESSON I.

THE BOOKS OF THE NEW TESTAMENT.

The New Testament (Rev. Ver., Luke 22: 20) contains the authoritative writings of the Christian religion, and consists of twenty-seven books. They were written in Greek during the latter half of the first century. The New Testament falls naturally into four parts: Gospels, History, Epistles, and Apocalypse.

1. **Gospels.**—The four Gospels, from a word meaning “Good tidings” (Matt. 4: 23), are St. Matthew, St. Mark, St. Luke, and St. John, and contain the record of the life and words of Jesus Christ. The first three are called “Synoptic Gospels,” because they present in one common view, or synopsis, the same outline of Jesus’ ministry.

(a) *St. Matthew.* Tradition assigns this book to Matthew the publican (Matt. 9: 9; Mark 2: 14), who wrote for Jewish readers in order to show that Jesus was the fulfilment of the Messianic prophecies of the Old Testament. It contains many of the words of Jesus grouped in long discourses (chs. 5-7, 13).

(b) *St. Mark.* This is the earliest of the Gospels, and was written by St. Mark, Peter’s friend (Acts 12: 12; 1 Pet. 5: 13). It is very vivid and picturesque in style and abounds in those words and deeds of Jesus that reveal His power (chs. 5: 35-43; 8: 1-10). St. Mark wished to convince his Gentile readers that Jesus was the Son of God.

(c) *St. Luke.* Its author was the companion of Paul (Col. 4: 14; 2 Tim. 4: 11), and it was composed first for Theophilus (ch. 1: 3) and also for Gentile readers. The full and free grace of Jesus is the chief note in this book (chs. 2: 10; 4: 18; 15; 19: 10).

(d) *St. John.* This "spiritual" Gospel was written by the apostle John, when he was an old man, probably at Ephesus, with a view to prove that Jesus was the Messiah, the Son of God and the Author of life (ch. 20: 31). It differs from the synoptic Gospels by its fuller account of Christ's ministry at Jerusalem (chs. 1: 35; 2: 13; 3: 5), by the absence of parables and the presence of long discourses (chs. 14-16).

2. *History.*—The main historical book of the New Testament is the Acts of the Apostles, written by St. Luke, the author of the third Gospel, in order to show the growth of the Christian Church, which, beginning at Jerusalem, extended through Judea and Samaria, then passed through the Gentile region, and finally reached the capital of the Empire (chs. 1: 8; 28: 16). In the first part (chs. 1-12) Peter is the prominent figure, but in the second (chs. 13-28) the interest gathers around the missionary journeys of Paul.

3. *Epistles.*—The twenty-one Epistles of the New Testament form a most distinctive part of revelation, and are a leading source of our knowledge of Christian doctrine. They fall into three divisions: Paul's Epistles, Hebrews, Catholic or General Epistles.

(1) *Paul's Epistles.* These thirteen letters arose out of the needs of the different churches with which the apostle was connected, and reflect Paul's devotion to the well-being of his converts, and his deep mental and spiritual insight. These Epistles appear as follows in the New Testament: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon. They have been thus grouped:

(a) *The Earliest.* 1 and 2 Thessalonians were written from Corinth, about 53 A.D., to the chief city of Macedonia (Acts 17: 1-10). The characteristic feature of these epistles is the prominence of Christ's second coming (1 Thess. 5: 1-11, and 2 Thess. 1: 5-12).

(b) *The Evangelical Epistles,* 1 and 2 Corinthians, Galatians and Romans, were written

about 58 A.D., and were meant to proclaim the all-sufficient grace of Christ as opposed to the teaching of the Jewish Christians, who sought to compel all Gentile converts to conform to Jewish ritual.

(c) The Imprisonment Epistles, Philippians, Colossians, Ephesians and Philemon, date from the time when Paul was a prisoner at Rome, about 62 A.D. (Col. 4: 3; Phil. 1: 7). They breathe a spirit of trust and thankfulness arising out of Paul's insight into the mysteries of God's love (Phil. 4: 10-13; Eph. 3: 14-21). Philemon is a private letter.

(d) The Pastoral Epistles. 1 and 2 Timothy and Titus were written when Paul was drawing near his end (2 Tim. 4: 6-8). They treat in part of the qualifications and duties of pastors.

(2) *Hebrews*.—Uncertainty still prevails as to the authorship of this Epistle. Its purpose, however, is clear, since it was intended to encourage Christians who were tempted to fall back into Judaism. The characteristic theme is the superiority of Christianity as the final religion over all others. Jesus, as the eternal Son of God and High Priest, is better than the angels (chs. 1, 2), than Moses (chs. 3, 4), than the priests of the old covenant (chs. 5-10).

(3) *Catholic or General Epistles*. These seven Epistles, James, 1 and 2 Peter, 1, 2 and 3 John, and Jude, are so called because addressed to groups of churches.

(a) *James*. The authoritative tone of this letter has led to the identification of its author (ch. 1: 1) with James, the brother of Jesus, who presided over the church at Jerusalem (Acts 15; Gal. 1: 19), and died in 62 A.D. It is pre-eminently practical, reminding us of the Sermon on the Mount (chs. 1: 2-5; 5: 2).

(b) 1 Peter was addressed to Gentiles in Asia Minor, perhaps about 65 A.D., whom the apostle encourages in the midst of their sore trials by telling them of the glorious hope laid up in Christ. 2 Peter is a much disputed letter, apparently written to the same readers as 1 Peter.

(c) 1, 2 and 3 John. These all bear the mark

of the author of the Fourth Gospel. The first was written from Ephesus toward the end of the first century. The second is addressed to a church in Asia Minor, called the "Elect Lady" (v. 1), as being the bride of Christ (Eph. 5: 25). The third is a personal letter to Galus (v. 1).

(d) Jude, written by another brother of our Lord (Mark 6: 3) to oppose false teachers.

4. **Apocalypse.**—The Apocalypse was a form of writing very common among the Jews of Jesus' time, and consisted of visions of a future glory, meant to stimulate patience among the suffering people. The Book of Revelation by St. John belongs to this class. Its theme is the glorious second coming of Jesus, described in magnificent imagery, and intended to encourage Christians to hold fast their faith in the midst of the terrible persecution of Rome.

QUESTIONS.

1. Distinguish between the Synoptic Gospels and St. John's Gospel.
2. For what readers was St. Mark intended?
3. Explain the phrases "Pastoral Epistle" and "Catholic Epistle."
4. What are the four Evangelical Epistles?
5. What is an Apocalypse?
6. Give the chief teaching of Hebrews.

LESSON II.

THE GEOGRAPHY OF THE NEW TESTAMENT.

The geography of the New Testament includes (1) the land of Palestine, in which Jesus fulfilled His earthly ministry, and (2) the other parts of the Roman Empire where the early Church won its victories.

I. The Land of Palestine.—This small but celebrated land was bounded on the north by the mountains of Lebanon, on the east by the desert, on the south by Arabia, and on the west

by the Mediterranean Sea. Its length was 140 miles, and its average breadth 45 miles. The coast line is low, with poor harbors at Joppa (Acts 10: 5), Cæsarea (Acts 8: 40), and Ptolemais (Acts 21: 7). Further inland the country rises gradually till it reaches an average height of 2,500 feet. To the east it descends into the valley of the Jordan. This river, about 100 miles long, rises in the Lebanons, passes in its rapid descent through the Lake of Merom, and the Sea of Galilee (called also the Lake of Gennesaret (Luke 5. 1), and Sea of Tiberias (John 6: 1), and ends in the Dead Sea, 1,300 feet below the level of the ocean. To the east of Jordan the land is high. These two ranges of hills on either side of the Jordan unite in the north in the Lebanon mountains, whose loftiest peak is Mt. Hermon, 9,000 feet high (Mark 9: 2). At the time of Jesus the land was divided into five parts, and a traveler going from the south northward, on the west side of the Jordan, and returning on the east side, would pass through these in the following order:

1. *Judea*. This rather barren country extended from Beersheba in the south to Bethel in the north, a distance of fifty-five miles. In it was situated Bethlehem, the place of Christ's birth (Matt. 2: 1), Jericho (Luke 19: 1), Lydda (Acts 9: 32), Joppa (Acts 10: 5), and Jerusalem, the capital, where Jesus preached, where He was crucified, and where He rose again. Here also the Church was founded (Acts 2: 1).

Jerusalem was a city of religious pilgrimage, but at this time bore the appearance of a place of war, with strong walls and a large garrison. The people of the city were poor, since Jerusalem had few means of supplying employment and food for all who crowded its streets (Rom. 15: 26). The most conspicuous building was the Temple, rebuilt by Herod, on the south-east hill. On the west hill was the palace of Herod, used as an official residence for the governor. Opposite to the Temple was the Mount of Olives,

on which was the Garden of Gethsemane (Matt. 26: 36). Two miles to the east was Bethany (John 11: 1). While Jesus was in the city He spent most of the time in the Temple. During the last week His home was at Bethany (John 12: 1); but He also spent much time on the Mount of Olives. After His arrest He was taken to the house of the high priest and then to the Prætorium, on the west hill. From this place He passed out to be crucified at Golgotha, or Calvary, which was outside the walls (John 19: 20).

2. *Samaria*. This fertile country extended from Bethel to the plain of Esdraelon, a distance of thirty-eight miles. It is not often mentioned in the New Testament, since the usual route of travel lay to the east of the Jordan, because of the feud between the Jews and Samaritans (John 4: 9). Jesus had a memorable conversation here at Jacob's well, near Sychar, or Askar (John 4: 5). Here also He was rejected (Luke 9: 52-56). In the city of Samaria Philip for the first time preached Christ to other than Jews (Acts 8: 5-8).

3. *Galilee*. This extended from the South of Esdraelon to the foot of the Lebanon, and was a rich and very populous country. Among its many towns were Nazareth, the early home of Jesus (Matt. 2: 23), Capernaum, His second home (Matt. 4: 13), Nain (Luke 7: 11), Cana (John 2: 1), Chorazin (Matt. 11: 21). Galilee was the centre of Christ's active ministry. He was frequently on or near the Sea of Galilee, one of the most beautiful and famous lakes in the world, thirteen miles long by eight wide. Once Jesus went further north to the land of Phœnicia and visited Tyre and Sidon (Mark 7: 24).

4. *Tetrarchy of Philip*. Passing over the Jordan, north of the Sea of Galilee, the traveler would find himself in the country ruled by Philip, called in St. Luke, Iturea, and the region of Trachonitis (Luke 3: 1). Here were Bethsaida (Mark 6: 45) and Cæsarea-Philippi (Matt. 16: 13).

5. *Perea*. Further South, on the east of the Jordan, opposite Samaria and Judea, lay Perea, called in the New Testament "beyond Jordan" (John 10: 40). Here were Bethabara (John 1: 28) and Machærus, where John was beheaded. Jesus also spent considerable time in Perea (Mark 10: 1). Within this region for the most part was the Decapolis (Mark 7: 31), a federation of ten Greek cities, of which Gadara was one (Mark 5: 1).

II. The Rest of the New Testament World.—The Christian Church spread rapidly through the entire Roman Empire. During New Testament times the gospel was carried into the following places outside Palestine:

1. *Syria*. This was the Roman name for a large province including Palestine and the land to the north. Antioch, where the disciples were first called Christians (Acts 11: 26), and Damascus (Gal. 1: 17) were in Syria.

2. *Asia Minor*. This is a modern term for what was then divided into several provinces. In the east were Galatia and Cilicia, the latter of which contained Tarsus, St. Paul's birthplace. In the west, Asia was the chief province, with Ephesus as its capital. St. Paul worked for a long time in Asia Minor, and wrote several letters to its churches. St. John also wrote the Revelation to the Seven Churches of Asia (Rev. 1: 4).

3. *Macedonia and Achaia (Greece)*. Sometimes these formed one province, sometimes they were divided. The chief cities in Macedonia were Philippi (Acts 16: 12) and Thessalonica, while, in Greece, Corinth (Acts 18: 1) was the commercial capital and Athens (Acts 17) the educational centre.

4. *Rome*. Few cities have equalled Rome in magnificence and influence. She has been called the "queen of cities." Her population at this time was over a million, and she was the capital of an empire of ninety millions. No wonder St. Paul wished to preach the gospel at Rome (Acts 19: 21).

5. Three islands in the Mediterranean Sea are mentioned, Cyprus (Acts 13: 4), Malta (Acts 28: 1), and Crete (Titus 1: 5).

6. *Africa*. Mention is made in Acts of Alexandria (ch. 18: 24) and Cyrene (ch. 11: 20), both in Africa.

QUESTIONS.

1. Describe the Jordan valley.
2. What are the five parts of Palestine?
3. Where and when was the Temple built?
4. Give the chief towns of Galilee.
5. What was Syria?
6. Where was Ephesus?

LESSON III.

THE CONDITIONS OF THE TIME.

I. In Palestine.

1. **Government.**—(a) Two of the five divisions of Palestine, Judea and Samaria, were directly under the Roman authorities, Pontius Pilate (26-36 A.D.) being the Procurator or Governor during the time of Christ's ministry (Luke 3: 1). The rule of Rome was unpopular, both because of the national ambition of the Jews, and because of the cruel methods used by the Governors (Luke 13: 1). The farming of the taxes and customs to the publicans was especially obnoxious (Luke 15: 1; Matt. 11: 19). The Procurator had supreme military control, and as judge had power of life and death. However, for the most part, the direction of local affairs was left with the Jewish court, called the Sanhedrin which could pass sentence in most cases other than crimes involving capital punishment (John 18: 31).

(b) *Galilee and Perea* were under the rule of Herod Antipas (4 B.C.—39 A.D.). He bore an undesirable reputation, and was called "that fox" by Jesus (Luke 13: 32). His capital was at Tiberias, on the Lake of Galilee, but he

also possessed a castle at Machærus, on the Dead Sea, where he was residing when John the Baptist was beheaded (Mark 6: 14).

(c) *The Region of Philip*, including Iturea and Trachonitis, was happier in its ruler, or tetrarch, who was Philip, the second son of Herod. He was both popular and just, and reigned from 4 B.C.—34 A.D. (Luke 3: 1).

2. Sects.—(a) *The Pharisees.* These formed a religious party numbering about six thousand, whose leading principle was separation from everything non-Jewish. But, though scrupulous in the outward observance of the law, they were less careful of inward virtue. Associated with these were the Scribes, who devoted their life to the study of the law. The Scribes and Pharisees were the first to attack Jesus, for they felt that His teaching was opposed to their cherished convictions (Matt. 9: 3-11; 15: 1). Jesus, who taught that religion was the loving fellowship with God the Father, saw how wrong the Pharisees were, and He severely criticised them (Matt. 6: 2; 23: 2).

(b) *Sadducees.* These were a political party, who formed the aristocracy of the nation. From their ranks the high priest was chosen, and they exercised great influence through the Sanhedrin. They did not believe in the doctrine of angels or of the resurrection, and did not observe the traditions of the Pharisees (Acts 4: 6; 23: 8). The death of Jesus was accomplished by the combined action of Sadducees and Pharisees.

(c) *Zealots or Cananeans.* This sect believed in revolution as a means of bringing back the kingdom to the Jews. It numbered in its ranks one of the apostles (Matt. 10: 4; Luke 6: 15).

3. Seasons.—The Jewish year was divided by three feasts: (1) The Passover, about the month of April (Matt. 26: 2); (2) Pentecost, fifty days later (Acts 2: 1); (3) Tabernacles, about September (John 7: 37).

II. In the Roman Empire.

1. Government.—The Empire was divided into provinces. Some of the Roman rulers in these provinces were men of fine character, and in the earlier years of the Church were friendly to the gospel (Acts 13: 7). Later the Emperors turned against Christianity, and fierce persecution began, as we learn from the Book of Revelation.

2. Jews and Gentiles.—Jews were found, usually in great numbers, in all of the large cities of the empire (Acts 15: 21). In most of these they had their synagogues, where the apostles first preached the Word (Acts 13: 14; 14: 1). But friendly relations soon ceased, and the Jews became the most bitter enemies of the Church (Acts 13: 45; 14: 19). In many of the towns Gentiles had been drawn to the worship of the synagogue, which they sometimes joined as proselytes. It was among these that the greatest conquests of the gospel were made (Acts 10).

III. Preparation for the Gospel.

1. Roads.—The Roman roads were both excellent and safe, and greatly aided in the propagation of the Kingdom. The New Testament echoes with the tramp of the evangelist.

2. Language.—The universally spoken Greek language in Palestine and the western Empire lay ready for the spread of the new truth. Wherever the apostles went they were understood.

3. Spiritual Needs.—The Jews were looking for a Messiah. The Gentiles were looking for a Saviour. The older faith had become bankrupt, and there was a widespread longing for a divine revelation, which only Christ could satisfy (Acts 17: 22-31; Rom. 8: 22). All these things suggest that God was preparing the world to receive the long-expected Redeemer.

QUESTIONS.

1. Name the rulers of Palestine during Christ's ministry.
2. Who were the publicans?
3. What power had the Sanhedrin?
4. Distinguish between Pharisees and Sadducees.
5. What was the attitude of the Roman Empire to Christianity?
6. How was the world being prepared for the gospel?

LESSON IV.

LIFE OF JESUS CHRIST.

The Years of Preparation. Birth, 6 B.C. to
Passover, 27 A.D. Matt. 1: 1-4: 11;
Luke 1: 1-4: 13; John 1-4.

1. Birth and Childhood.—(a) *Genealogy*. We have two genealogies of Jesus. St. Matthew traces the descent through David to Abraham, because he is writing for Jews (Matt. 1: 1-17). St. Luke goes to Adam, the father of the race, since in a Gospel meant for Gentiles it was important to hold forth Jesus as the Saviour of the world (Luke 3: 23-38).

(b) *Annunciation*. The message of Christ's advent comes to four different people: (1) Mary (Luke 1: 26-38); (2) Joseph (Matt. 1: 20-25); (3) Simeon, a pious Israelite (Luke 2: 25-35); (4) the shepherds (Luke 2: 8-11). It may be noted that St. Luke describes how the joy which followed the birth of Jesus found expression in beautiful songs of praise. The four earliest hymns of the Church are given in Luke (chs. 1: 46-55; 1: 67-79; 2: 14; 2: 29-32).

(c) *Birth at Bethlehem*. The stately and simple narrative tells how Jesus' parents had left Nazareth, their home, in order to be enrolled in Bethlehem, the City of David (Luke 2: 1-8). St. Matthew describes the visit of the wise men called Magi (Matt. 2: 1-12).

Probably they were astrologers from Babylon, and their visit illustrates the widespread expectation of a Messianic King.

(d) *Flight into Egypt*. We are not told how long this lasted, but Herod died shortly before Passover, B.C. 4.

(e) *Return to Nazareth*. Jesus' parents settled after the return in Nazareth, a place of bad repute. Jesus was commonly regarded as a native of that town, fulfilling the prophecy, "He shall be called a Nazarene" (Matt. 2: 23). Jesus' parents were pious Jews belonging to the artisan class (Mark 6: 3). There were several other children in the family. We are told nothing about His education, but He probably attended the synagogue school and had the ordinary training of Jewish boys. In every stage of life He was perfect (Luke 2: 40).

(f) *Jesus in the Temple*. Luke 2: 44-51 is the only passage concerning Christ's youth, and shows Jesus discussing deep questions with the learned men. They were amazed at His answers, and we also may well wonder at His answer given to His parents, for it reveals one who is absolutely obedient to His Heavenly Father.

2. John the Baptist.—(a) In character John was one of the greatest of men, the last of the prophets, ascetic and stern like Elijah (Matt. 11: 9-10).

(b) His *ministry* was in the wilderness and near the Jordan, places chosen because of the solitude and water (John 1: 28; 3: 23).

(c) His *preaching* powerfully affected all classes. It was a call to repentance, since "the Kingdom of Heaven was at hand." His chief theme was righteousness (Matt. 3: 7).

(d) His symbolic act of *baptism* was meant to teach the Jews that they also required cleansing.

(e) He was the *forerunner* of the Messiah (Mark 1: 7).

(f) His *influence* was enduring (Acts 19: 3).

3. The Baptism of Jesus.—John hesitated to baptize Jesus, because of his sense of his own

unfitness (Matt. 3: 13-17). The rite was performed in order (1) to mark the beginning of Christ's public ministry, (2) to point out Jesus to John as the Messiah, (3) to "fulfil all righteousness," (4) to assure Jesus of God's love, (5) to bestow the Spirit in fullest measure on Him.

4. **The Temptation.**—This is described in the first three Gospels and follows naturally on the baptism. Jesus must show that He will not accept the popular ideas about the Messiah, but will choose the harder way of suffering. The three temptations suggest different aspects of the choice: (1) He will not make use of His miraculous power in order to meet His own wants: He will not turn the stones into bread (Matt. 4: 3); (2) He will not make a display of His power merely to startle the people (Matt. 4: 5); (3) He will not be a worldly ruler, winning His way by the sword (Matt. 4: 8).

5. **Events Following the Baptism.**—In St. John's Gospel we read of several events that took place between the baptism and the public appearance of Jesus in Galilee: (1) The forming of new friendships, when five of John's disciples came to Him (John 1: 35-51); (2) the visit to Cana of Galilee and His first miracle (John 2: 1-11); (3) return to the feast at Jerusalem, when He cleansed the temple (John 2: 13-23); (4) the conversation with Nicodemus (John 3: 1-15); (5) the journey through Samaria and His conversation with the woman at Jacob's well: He corrects her half-heathenish conception of God, and reveals Himself as Messiah (John 4: 1-42).

QUESTIONS.

1. What are the two genealogies of Jesus?
2. Where did Jesus pass His youth?
3. Why was Jesus baptized?
4. Describe the work of John the Baptist.
5. Give the temptations of Jesus.
6. What were two of the important conversations of Jesus during this period?

LESSON V.

GALILEAN MINISTRY.

Pentecost, 27 A.D., to following summer. Mark
1: 14 to ch. 9; Matt. 4: 13-18: 35; Luke
4: 14-9: 50; John 5,6.

This lesson deals with the ministry of Jesus in Galilee, which lasted from about June, 27 A.D., to the next summer. It was a period of intense activity, during which Christ sought to evangelize all the leading towns and villages of the land. He went forth in ever-widening circles, sending His disciples to overtake that which He could not do Himself. At first He was received with great enthusiasm by the people, who wondered if He was the Messiah, but when He refused to satisfy their worldly ambitions, the crowds began to leave Him. The authorities from Jerusalem also opposed Him because He attacked their teaching. As a result of this, Jesus devoted Himself more and more to the training of a small band of disciples.

1. His Journeys.—Taking St. Mark as our guide, we find that the following journeys were made by Jesus during this period, with Capernaum as the headquarters:

(a) *Three Voyages on the Lake.* First, from Capernaum to the country of the Gerasenes and back (chs. 4: 35; 5: 1). Second, from the north of Capernaum to Bethsaida and back to Genesaret (ch. 6: 32-53). Third, from the east side to Dalmanutha and Bethsaida (ch. 8: 10-22).

(b) *Three Inland Journeys in Galilee.* First, a circuit of Galilee from Capernaum back to Capernaum (chs. 1: 39; 2: 1). Second, a trip to the hill country (ch. 3: 13). Third, a second circuit of the villages of Galilee (ch. 6: 6).

(c) *Three Longer Journeys.* First, from Capernaum to Phœnicia, Sidon, Decapolis, and back to the Lake (ch. 7: 24-31). Second, from Bethsaida to Cæsarea-Philippi, Mount Hermon and back to Capernaum (chs. 8: 27; 9: 33). Third from Capernaum to Judea (ch. 10: 1).

In John 5 we read of a visit to Jerusalem during this period.

2. His Teaching.—(a) *The Kingdom of God.*

Jesus began teaching in the synagogue, where He preached repentance and proclaimed the Kingdom of God (Mark 1: 14; Luke 4: 43). The doctrine of the Kingdom of God (Heaven, in Matthew) is very prominent, the word appearing 114 times in the Gospels. By it, Jesus meant the rule of God in the heart, a rule which was to gain supreme sway over the lives of the people. This Kingdom was both present and future. Though now begun, it was to be completed in the great future world. St Matthew places in the early part of his Gospel a beautiful example of Christ's preaching, called the Sermon on the Mount (chs. 5-8). It may be divided as follows: The disciple and (1) character (ch. 5: 1-16); (2) the old dispensation (ch. 5: 17-48); (3) worship (ch. 6: 1-18); (4) the world (ch. 6: 19-34); (5) his brother (ch. 7: 1-12); (6) the sermon ends with a solemn warning on the two ways, the two trees, the two houses (ch. 7: 13-27).

(b) *Parables.* These are among the most characteristic features in Christ's teaching. A parable has been defined as a saying, commonly in the form of a narrative, representing earthly things with a heavenly meaning. Sometimes they were easily understood, but at times they required explanation. Parables concealed the truth from those not fitted to receive it. There are about thirty-five parables. St. Matthew gathers them in groups (ch. 13); St. Luke has many exquisite ones peculiar to himself; St. Mark has very few; St. John has none.

(c) *Self-revelation.* It is only towards the end of this period that Jesus speaks much about Himself; but when He has prepared His disciples, He reveals to them His Messiahship and the death to which He is destined (Matt. 16: 21). He did not wish to constrain people by mere assertion of authority; hence He referred to Himself under the indefinite title "Son of man," which, however, implies very great claims (Matt. 9: 6; 12: 8; Mark, 8: 38).

3. **His Works.**—(a) *Casting out Demons.* The first and last miracle of Jesus in Galilee, according to Mark, was the casting out of a demon (chs. 1: 23; 9: 17). It is difficult to explain the exact nature of demon possession, but Jesus regarded it as one of the chief parts of His ministry to destroy these works of the devil. So great was the impression produced by Christ's cures that the Pharisees tried to destroy His influence by saying that Christ cast out devils by the prince of the devils (Matt. 12: 24).

(b) *Miracles.* These are called signs (John 20: 30), wonders (John 4: 48), powers, works. It was natural for Jesus to work miracles, for they reveal His power and compassion. They may be divided into (1) miracles worked upon man, of which the most wonderful was the raising of the dead (Mark 5: 42; John 11); (2) miracles wrought upon nature (Mark 4: 39).

4. **His Apostles.**—Jesus knew that the people as a whole would reject Him, and at an early time He began to select disciples whom He could teach. This training was one of His most important duties. Some disciples were called from the first day (John 1: 35-51). St. Matthew was called later (Mark 2: 14). St. Luke describes the formal appointment of the Twelve Apostles, and informs us that Christ spent the previous night in prayer, as was His custom before all critical events (ch. 6: 12-16). Three reasons are mentioned in St. Mark for the choice: (1) That they might be with Him; (2) that He might send them forth to preach; (3) that they might cast out demons (ch. 3: 14, 15). The Galilean ministry closed with the confession, made by Peter on behalf of the Twelve, of Christ's divinity (Matt. 16: 16). This is followed by the Transfiguration, in which He is more fully revealed to them in His glory (Matt. 17).

QUESTIONS.

1. Give an account of Christ's journeys.
2. What was His teaching on the Kingdom?
3. What is a parable?

4. Divide the Sermon on the Mount.
5. Why did Jesus appoint the Twelve Apostles?
6. When did Jesus begin to speak about His death?

LESSON VI.

JUDEAN AND PEREAN MINISTRY.

From the Feast of Tabernacles, 28, to Passover,

29 A.D. Matt. 19: 1-20: 34; Mark

10; Luke 9: 51-19: 28;

John 7-11.

This period, from September, 28 to April, 29 A.D., was spent partly in Judea and partly in Perea. The narrative in St. John informs us that Jesus, after coming south from Galilee through Samaria (Luke 9: 52), attended the feast at Jerusalem (ch. 7: 14). Two months later He is also in Jerusalem attending the Feast of Dedication in December (John 10: 22). There is, however, no account of how He passed the interval between these two feasts. With the beginning of the year 29 He is found on the other side of Jordan, near John's place of baptism, where He remained a considerable time. During this Perean ministry He made a hurried visit to Bethany, near Jerusalem, and raised Lazarus from the dead (John ch. 11). He again returned east to Ephraim, where He remained till the Passover, when He set His face towards Jerusalem (John 11: 54), passing through Jericho on the way (Mark 10: 46-52).

i. Incidents of This Period.—The active ministry of Jesus has closed, and accordingly there are few public events in our narrative. His activity is mostly concerned with the disciples. The following are the important incidents:

(a) *His Rejection* in one of the villages of Samaria (Luke 9: 52-56).

(b) *The Mission of the Seventy* (Luke 10: 1-24). This was a mission on a larger scale than that of the Twelve, but very similar to it. It was meant to proclaim Jesus as the Saviour

of all nations, the number being symbolic of the seventy nations of the Gentiles.

(c) *The Feast* given at the house of Martha and Mary (Luke 10: 38-42).

(d) *Cure of the Blind Man* (John 9: 1).

(e) *Raising of Lazarus*, which is one of the greatest of Christ's miracles, and is told in detail because it was one of the direct causes of the decision of the Sadducees to join with the Pharisees in seeking Christ's death (John, ch. 11).

(f) *The Call of Zacchæus* (Luke 19: 1-10).

2. **The Parables.**—Many of the most exquisite of Christ's parables belong to this part of St. Luke's Gospel. They divide into two classes:

(1) *Parables on Christian Character.* In these Jesus opposes the teaching of the Pharisees.

(a) *The Good Samaritan* (Luke 10: 25-37) is a lesson in charity, breaking down the class distinctions of the Jews, and showing that our neighbor is anyone whose need lies near us. (b) Three parables, the *Rich Fool* (Luke 12: 16-21), *Unrighteous Steward* (ch. 16: 1-14), *Rich Man and Lazarus* (ch. 16: 19-31), warn the disciples against the sin of avarice. (c) *The Pharisee and the Publican* (ch. 18: 9-19), teach the lesson of humility as opposed to Pharisaic pride.

(2) *Parables on the Divine Love.* St. Luke is a classic on the eternal Fatherhood of God, who is willing to go to all extremes in order to save His children. This is taught in the three parables, of the lost sheep, the lost piece of silver, and the lost son (ch. 15).

3. **The New Phase in Christ's Teaching.**—In reading St. John we find that a change has come over the teaching of Jesus. We have no longer the impersonal instruction of the early Galilean ministry, when the Kingdom of God was the chief theme. Now the teaching is personal. Christ reveals Himself as the centre of His gospel. Thus the miracles and incidents in St. John are made the symbols of great spiritual lessons concerning His Person. (1) *The Feast of Tabernacles* is made the occasion for teach-

ing that He is the living water (ch. 7: 37). (2) The giving of sight to the blind man introduces the truth that Jesus is the light of the world (ch. 9: 1-5). (3) Jesus describes Himself as the Good Shepherd (ch. 10). (4) The raising of Lazarus is the text for the remarkable discourse of Jesus on the resurrection and the life (ch. 11: 25).

4. **Jesus and His Death.**—The shadow of the cross begins to fall more heavily across the mind of Jesus. He takes advantage of every opportunity to prepare His disciples for His approaching death. Immediately after the confession at Cæsarea-Philippi He had predicted it (Mark 8: 31), and again after the Transfiguration (Mark 9: 31), while a third lesson on the cross is given at the end of this period (Mark 10: 32-34). Jesus knows that it is His Father's will that He should die for the world. He had come with the definite purpose of giving His life a ransom for many (Mark 10: 45). He is the Good Shepherd. The good shepherd layeth down his life for the sheep (John 10: 11).

QUESTIONS.

1. What was the mission of the seventy?
2. Why is the raising of Lazarus described?
3. Give the chief parables in St. Luke's Gospel belonging to this time.
4. Where is Ephraim?
5. What change comes over Christ's teaching?
6. What does Mark 10: 45 teach?

LESSON VII.

THE DEATH AND RESURRECTION.

Six days before Passover to ten days before Pentecost, 29 A.D. Matt. 21-28; Mark 11-16; Luke 19: 29-24: 53; John 12-21.

The Gospels give more detail as they approach the death of Jesus. They furnish us with a daily record of the Passover week. The days

were spent, for the most part, in Jerusalem, but in the evening Jesus retired, either to the Mount of Olives or Bethany (Luke 21: 37; Matt. 21: 17).

Sunday.—After leaving Jericho, Jesus journeyed with many of the Passover pilgrims as far as Bethany, where He remained. Next morning, probably Sunday (Luke 19: 29-44), many of the people came to meet Him and escort Him into the city, expecting that He would proclaim His Messiahship. Jesus accepts their homage and enters the city amid their plaudits, only not as an earthly King, but as the King of peace, riding on an ass.

Monday.—As Jesus goes to the city, He curses the barren fig tree, seeing in it a symbol of the barren nation (Mark 11: 12-14). Arrived at Jerusalem, He cleanses the temple of the moneychangers who had profaned His Father's house (Mark 11: 15-17).

Tuesday.—This day is filled with discussions with the different classes of the Jews, who try to catch Him in His words. The Pharisees attempt to entrap Him with the question of the tribute money (Matt. 22: 17). The Sadducees question Him on the resurrection (Matt. 22: 23-33). Jesus confounds with His wisdom the rulers (Mark 11: 27-33), the Pharisees (Mark 12: 1-12), the Sadducees (Mark 12: 18-27), and the Scribes (Mark 12: 28-37). He warns the leaders that the nation will be rejected and their place taken by Gentiles (Matt. 21: 28 to 22: 14). A bright spot in this dark day is the visit of the Greeks, who desire to see Jesus (John 12: 20-23). It was a sign of the happy time when the Gentile world would welcome Him as a Saviour. In the evening, Jesus delivers the parables of St. Matt. 25, bearing on the last judgment. Thus He leaves the Temple for the last time.

Wednesday.—This day's events are not very clearly known, but Jesus probably spent it with His disciples in prayer and conference. In the meantime, the authorities were taking counsel, and were prepared to accept the offer of Judas Iscariot to betray Jesus for the paltry sum of

thirty pieces of silver, about \$18 of our money (Matt. 26: 14-16).

Thursday.—Jesus orders two of the disciples to prepare for the Passover. In the evening He and the Twelve sit down together in the upper room, and it is then that Jesus institutes the Sacrament of the Lord's Supper (Matt. 26 17-29). Following this come those marvelous discourses on the Father's House and the Vine, contained in John 14-16. Leaving the city, they pass to the Mount of Olives, where, in the Garden of Gethsemane, Christ has the terrible agony, when His soul is sorrowful even unto death. After this Judas betrays Jesus to the soldiers with a kiss, and in the moments of His need all the disciples forsook Him and fled (Mark 14: 43-50).

Friday.—About two in the morning the first or Jewish trial begins in the high priest's house, before Annas. It is continued later before Caiaphas, and at five a formal sentence of the Sanhedrin is passed. The second or Roman trial follows before Pilate, who attempts to shield Jesus (Matt. 27: 17-24; John 19: 12); but at last he yields to the demand of the Jews, and at nine o'clock Jesus is crucified. Seven of His words from the cross have been preserved (Matt. 27: 46; Luke 23: 34, 43, 46; John 19: 27, 28, 30). From twelve to three there was darkness over the earth, and at three in the afternoon the end came. Ere the Sabbath broke, Christ's body was taken down, and honorable burial was given to it by Joseph of Arimathea and Nicodemus (John 19: 38-42).

Resurrection.—On the first day of the week, our "Lord's Day," Jesus rose from the dead. No one saw Him rise; an angel had rolled away the stone. But He was seen by so many witnesses afterwards that His resurrection is one of the most certain facts of all history. There are accounts of eleven different appearances of the risen Christ: Matt. 28: 1-10; Luke 24: 13: 34: 36-40; John 20: 11-18: 26; 21: 1-14; 1 Cor. 15. The entire literature of the New Testament reflects the conviction of the early Christians that the Lord had risen. The history of

the Church would be a riddle unless it be true that Jesus rose from the grave. After forty days, the Ascension took place, when Jesus finally departed to His Heavenly home, where He now waits to help us in our time of need, and whence He will come again to bring in the final glory of His Church (Mark 16: 19; Luke 24: 50-53).

QUESTIONS.

1. Is there a full account of Christ's death in the Gospels?
2. When did He die?
3. What proof have we of Christ's resurrection?
4. Give the events of Thursday.
5. How many trials had Jesus?
6. When did the ascension take place?

LESSON VIII.

THE EARLY CHURCH.

From Pentecost to the Conversion of St. Paul,
29-35 A.D. Acts 1-7.

Jesus founded the Church (Matt. 16: 18), and promised to abide forever with His disciples (Matt. 28: 18-20). The centre of interest is at first Jerusalem, where the converts, who were scattered at Christ's death, reassemble. They remain Jews, and attend the temple and synagogue services (Acts 2: 46; 3: 1); but they believe that Jesus is the Messiah, and have their special services (Acts 2: 42-46). For several years Christianity is a Jewish sect, and it is not yet clear that the truth is for all nations. Three classes are mentioned: Hebraists, or Jews of Palestine; Hellenists, or Jews from outside Palestine; Proselytes, or Gentiles who have become Jews.

1. **Pentecost.**—This has been called the birthday of the Church, because now the Holy Spirit came in power upon the Church to fit her for

her great work. (a) The sound as of the mighty wind was an emblem of the almighty Spirit (Acts 2: 2). (b) The fire represented the zeal with which the gospel was to be proclaimed (Acts 2: 3). (c) The tongues of fire resting on each indicated the individual inspiration. (d) The many tongues signified the variety of gifts (Acts 2: 4). Every Christian is called to service.

2. **The First Preachers.**—The main theme of the apostolic preaching is the Messiahship of the risen Jesus and His speedy return (chs. 2: 24; 3: 26). Miraculous works also are wrought by them (ch. 3: 1-10). All this attracts attention, and results in an increase of numbers from 120 to 5,000 (chs. 1: 15; 4: 4). These members display a fine unselfishness and have all things in common. This mutual love becomes one of the strongest recruiting agencies (chs. 2: 44-47; 4: 32-37). But we read of one pair who grievously sinned against this spirit of brotherhood (ch. 5: 1-11).

3. **The Beginning of Organization.**—Jesus had left no definite organization, but the increase of numbers made some form necessary. The apostles naturally retained the leadership and continued to preach, but the call for equitable distribution of the charities resulted in the appointment of seven men of honest report, "full of the Holy Ghost and wisdom" (Acts 6: 1-7).

4. **The First Martyr.**—The zeal for the new faith soon created disturbances, which brought the apostles into conflict with the authorities (chs. 4, 5). At first the Jewish leaders used milder methods, but ere long a truer appreciation of the Christian teaching convinces them that their Jewish institutions are in peril. Hence the more severe treatment in the death of Stephen, who has made it clear that Christianity is distinct from Judaism. He has grasped the idea of a universal religion. The persecution that followed (ch. 8: 3) is of importance, because (1) it led to the preaching of the Gospel in Judea and Samaria (ch. 8: 1);

(2) it separated the Christians from Judaism, and (3) it taught them that their truth was worth dying for. Truth receives new dignity when it has martyrs.

5. **St. Paul.**—The conversion of St. Paul was an epoch-making event, and is thrice described (Acts 9: 1-9; 22: 6-21; 26: 12-19). He was the human means by which the gospel of Jesus entered into the life of the Roman Empire. Saul was born at Tarsus in Cilicia, an important university city (ch. 9: 11). He received a good education, and was devoted to the defence of the Jewish faith, when about the year 35 A.D. Christ revealed Himself to this remarkable man on the road to Damascus.

QUESTIONS.

1. What is Pentecost?
2. Give the three classes of Jews.
3. What were the results of Stephen's martyrdom?
4. Give facts as to the rapid growth of the Church.
5. What was St. Paul's great service to Christianity?
6. What did the apostles preach?

LESSON IX.

FROM ST. PAUL'S CONVERSION TO THE COUNCIL OF JERUSALEM.

35-50 A.D. Acts 8-15; Gal. 2.

Introduction.—The most prominent fact in this second period is the founding of the Gentile Churches. The scene shifts from Jerusalem to the Roman Empire, and our attention is turned from the other apostles to the missionary activities of St. Paul, who has done so much for the spread of Christianity.

1. **Early Attempts at Preaching to the Gentiles.**—St. Paul had his forerunners: (a) *Philip* had preached the word in Samaria (Acts 8: 5-8:

26-40). (b) *St. Peter*, under the direction of the Holy Ghost, had admitted Cornelius to the fellowship of the Church (ch. 10). (c) There were men of *Cyprus and Cyrene*, who had gone as far as Antioch preaching the Lord Jesus to the Greeks (Acts 11: 20, 21). (d) The church at Jerusalem rejoiced in the success of these new departures (chs. 8: 16; 11: 18). However, it was St. Paul who was specially called to the work among the Gentiles (Gal. 1: 15, 16).

2. **St. Paul's Years of Obscurity.**—When Paul was converted he preached in Damascus and then retired to Arabia. Then he made a brief visit to Jerusalem and returned to his native district, where he remained three years (Acts 9: 19-30; Gal. 1: 17-21). Barnabas found him here, and prevailed upon him to go back with him to Antioch in Syria, where there was a thriving Christian community. The name "Christian" had first been given at Antioch (Acts 11: 26).

3. **The First Missionary Journey.**—Paul's life-work began with this journey, which took place about 47 A.D. (a) The Holy Spirit determines the choice of Barnabas and Paul (Acts 13: 2). (b) The entire Church sends them forth (ch. 13: 2). (c) They first go to the synagogue, and when the Jews reject the gospel, they turn to the Gentiles. (d) They keep to the larger centres of population. (e) The places visited are (1) Cyprus, (2) Perga in Pamphylia, (3) Antioch in Pisidia, (4) Iconium, (5) Lystra, (6) Derbe. From Derbe they return to Perga, and set sail for Antioch in Syria, having been about two years absent (Acts 13: 4 to 14: 26). The greater part of Southern Asia Minor is thus covered. Two things are evident as a result of this journey: (1) that many of the heathen are waiting for the gospel; (2) that Paul is the right man for the work. The signs of an apostle were visible in him.

4. **The Council at Jerusalem.**—This opening of the gospel to the Gentiles aroused a heated controversy, for many of the more narrow Jewish Christians were offended, and demanded

that all converts from heathenism should be circumcised and keep the Mosaic law (Acts 15: 1, 2). Paul knew that this was impossible, and that it was inconsistent with the free grace of Christ, and the doctrine that man is saved by faith in a personal Saviour apart from works. The question was officially discussed at the Council of Jerusalem, 50 A.D. (Acts 15; Gal. 2: 1-10). Paul and Barnabas represented the Gentile Christians. The pillars of the Church, including Peter and James, sided with Paul; and a decision, as far as Gentiles were concerned, was agreed upon (ch. 15: 27-29). Then Paul's apostolic work receives the fullest sanction, and Gentiles do not require to be circumcised. But thus far there is no decision concerning the relation of the Jewish Christians to the law.

QUESTIONS.

1. What churches are most prominent during this period?
2. Who were St. Paul's forerunners?
3. Describe Paul's life from conversion to the Council of Jerusalem.
4. What were the places of Paul's first missionary journey?
5. What was discussed at the Council of Jerusalem?
6. What was the decision?

LESSON X.

FROM THE COUNCIL OF JERUSALEM TO THE END
OF NEW TESTAMENT TIMES.

50-100 A.D. Acts 15: 36 to end; the Epistles.

For several years Paul, with his different companions, Timothy, Silas, Barnabas, St. Luke, fills the history, and we read very little of the other apostles. The gospel becomes established in the leading cities of Asia Minor, and the attack of the Judaizers is repelled. The Gentile churches are increasingly prominent, but Paul, anxious to keep the bond of fellowship between these and the mother church, is careful to

gather collections for the poor saints at Jerusalem (Rom. 15: 25; 1 Cor. 16: 1-2). After St. Paul's death the record becomes more meagre, but the Church must have grown with great rapidity, notwithstanding the severe persecutions.

1. The Second Missionary Journey.—In 50 A.D., Paul revisits Asia Minor and crosses into Europe (Acts 15: 36-18: 22). The journey includes Cilicia (ch. 15: 41), Lycaonia (ch. 16: 1-3), the region of Phrygia and Galatia (ch. 16: 6), Mysia, Troas (ch. 16: 8). He receives a special call at Troas, and goes to Philippi, Thessalonica and Beroëa, cities of Macedonia. In Greece he spends a few days at Athens (ch. 17: 16-34), and eighteen months at Corinth. Then he returns through Ephesus, Cæsarea, Jerusalem, to Antioch (ch. 18: 22). This was the period of Paul's greatest conquests, and lasted about three years, when a large part of the Eastern Empire was evangelized.

2. The Third Missionary Journey.—Paul leaves Antioch in the spring of 53, and confirms the churches of the last journey (ch. 18: 23). He then passes to Ephesus, an important city of Asia, where he remains about three years, so that all the region round about receives the gospel (Acts 19: 10-26). Among the cities are Colossæ (Col. 1: 2), Hierapolis (Col. 4: 13), the Seven Churches of Asia (Rev. 1: 11). From Ephesus, Paul passed to Macedonia and Greece, and returned through Philippi, Troas, Miletus (ch. 20: 17-38), Cæsarea, to Jerusalem (ch. 21: 17).

3. Latter Years.—At Jerusalem Paul is arrested in 57 A.D., and appeals to Cæsar at Rome (ch. 25: 11), and thus, unexpectedly, his long-felt wish to visit the capital of the Roman Empire is fulfilled (ch. 19: 21). He remains for some time a prisoner at Rome (ch. 28: 16), where he has a measure of liberty, and is able to preach the gospel (Acts 28: 30; Phil. 1: 12-18). Probably acquitted in 63 A.D., he revisits the churches, and goes as far as Spain (Rom. 15: 28). After a second arrest he per-

ished at Rome about 65 A.D., conscious of the unfading crown that awaited him (2 Tim. 4: 6-8). It seems that Peter suffered martyrdom in the same city.

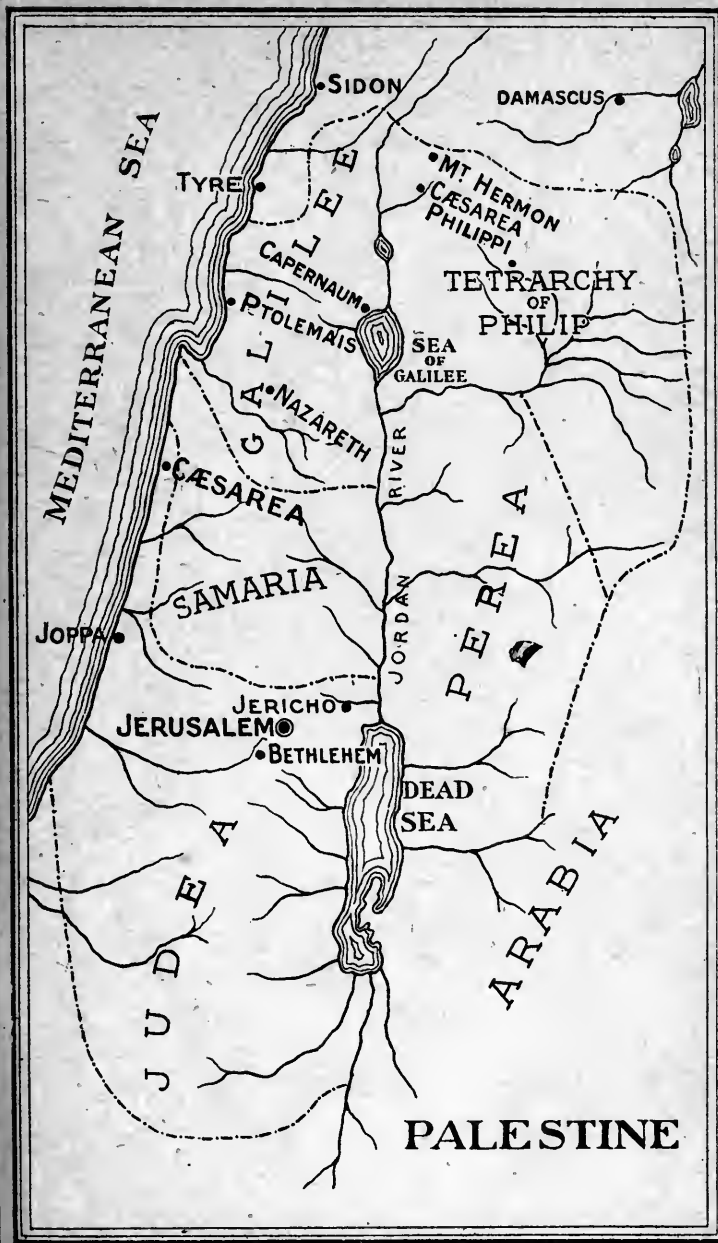
4. **Fall of Jerusalem.**—In 70 A.D. the city of Jerusalem was destroyed and the Jewish state ruined. This event had been predicted by Jesus (Matt. 24: 15-18), and the Christians, expecting it, had withdrawn to Pella, near the Jordan. The effect on the Church was far-reaching, because it finally separated between the Christians and the Jews. The Jewish ritual ceased, and Christianity became independent of all national restrictions. The Jewish Christians henceforth do not require to keep the Mosaic law. Notice the way in which St. John speaks of the Jews as the enemies of Christ (John 5: 16; 7: 11).

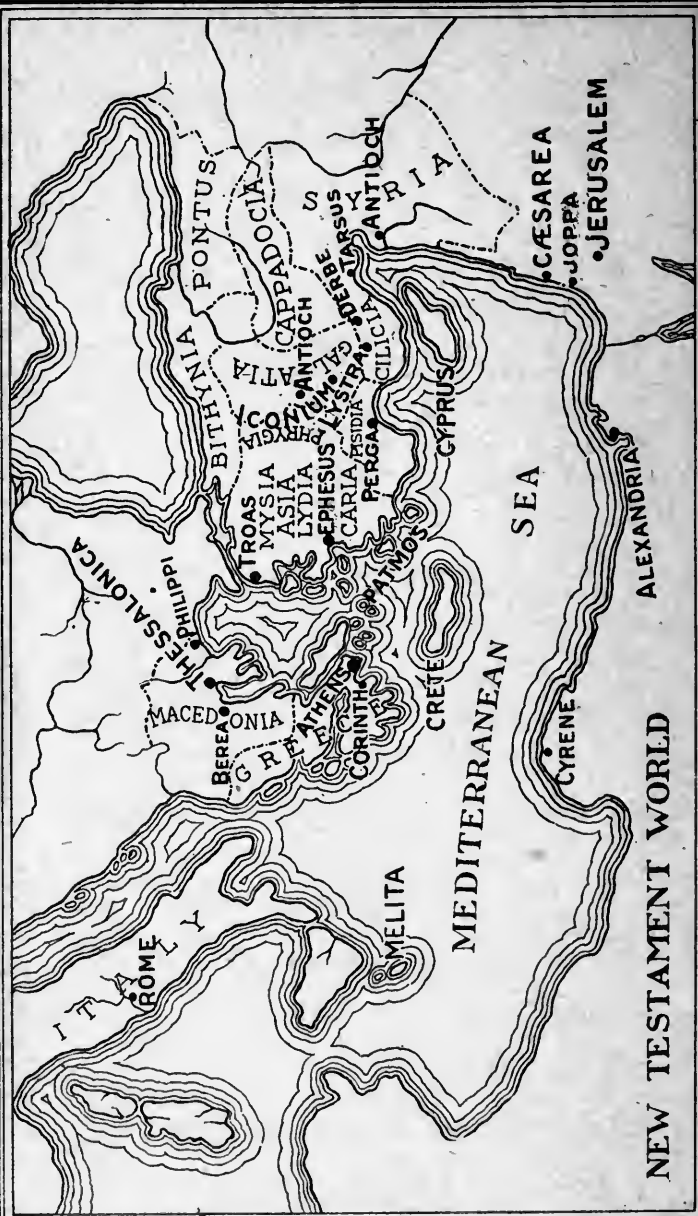
5. **The Apostle John.**—Tradition tells that John, after his exile in Patmos (Rev. 1: 9), lived in the city of Ephesus for a long time, opposing the heresies which threatened the Church. Here he died, probably about the year 100 A.D., having written the books which bear his name and which have ever since been a profound blessing to the Church.

6. **Persecution Under the Empire.**—Under the Emperor Nero (A.D. 54-68) the Christians were subjected to horrible persecutions. Again, under Domitian (A.D. 81-96), there were many thousands who suffered death for the name of Christ, because they refused to worship the Emperor (Rev. 13: 1-18). Notwithstanding, the cause of Christ advanced, and by the end of the first century there were many converts from all ranks in all parts of the Empire. The letters of Pliny and the Catacombs are evidence of the extent of the Church.

QUESTIONS.

1. Name Paul's companions.
2. Give the places of the second missionary journey.
3. What are the Seven Churches of Asia?
4. How often was Paul imprisoned?
5. Who was the last of the apostles to die?





NEW TESTAMENT WORLD

ITALY
•ROME

MACEDONIA
•BEREA
•G R E E K E
•ATHENS
•CORINTH
•EPIRUS

•TROAS
•MYSIA
•ASIA
•LYDIA
•EPHESUS
•CARIA
•PERGAMON
•SMYRNA
•TATMOS
•CRETE

BITHYNIA
•PONTUS

•ANTIOCH
•DEBARSUS
•SYRIA
•CAPPADOCIA
•CILICIA
•CYPRUS

SEA

MEDITERRANEAN

•CYRENE

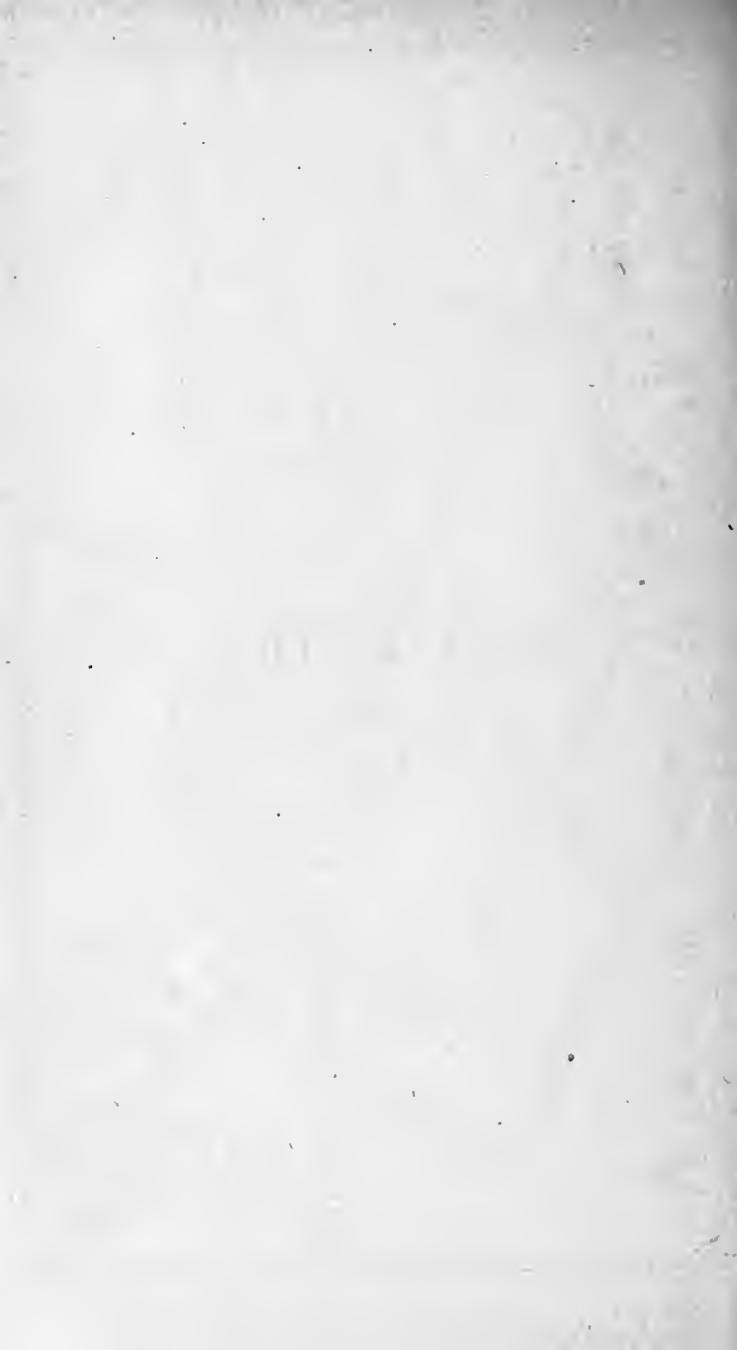
ALEXANDRIA

•CAESAREA

•JOPPA

•JERUSALEM

THE TEACHER



CANADIAN FIRST STANDARD
TEACHER TRAINING
COURSE, NO. 3

The Teacher

By

W. E. GROVES

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THE TEACHER

LESSON I.

WHAT IS INVOLVED IN TEACHING.

What Teaching Is.—Teaching, as usually understood, implies a teacher, a lesson to be taught, and a learner for whom the lesson is intended. This implies knowledge on the teacher's part, and a lack of it on the part of the learner. It implies the putting of the scholar into possession of what the teacher has, so that the possession becomes the common property of both. Intelligent teaching includes, therefore, the idea of two people, and both of these must be active. The interest of the learner must be such that he is as anxious to receive as the teacher is to give. Thus, no mere sitting in his place by the pupil, no mere good conduct (desirable though these may be), constitute being taught in the active sense intended above; but the mind of the scholar must be as alert as is the boy learning a new game, he must be "on his toes" for all the teacher has to impart before there can be teaching in the true sense.

Tests of Successful Teaching.—Now, all good workmen are anxious to prove their work, to see if it measures up to standard. So the teacher desires to prove or test his work, to see if it measures up to what may fairly be demanded before it can rank as good.

He asks, therefore, for some tests which he may apply to his work. He knows he is present with his class every Sunday; and that he is always there early to greet the class as they come in; he is equally sure he has done his best to prepare the lesson; he has succeeded in getting apt illustrations to give light upon what he has taught; he can

truthfully say his pupils were quiet, orderly and apparently attentive. Yet he feels dissatisfied.

Regularity in attendance, faithfulness in preparation, suitable illustrations, order and attention in class are excellent and necessary, yet they are only, so to speak, the lower tests; higher ones must also be used. Let the teacher ask himself if he came to class with a definite lesson so clear in his own mind that he did not need to depend on his notes during the progress of the lessons. Did he grasp the facts of the lesson in their relation to one another, and in their general relation to scripture truth? Did the lesson carry some message for each scholar in the class? Did he possess a sympathetic personal knowledge of each scholar to such a degree that each carried away in his heart the lesson intended for him?

If the teacher, in all good conscience, prepares his lessons with these points constantly before him, it will not be long before he feels he is on higher ground and is getting a clearer view of his great work. And yet, as he grows stronger in his work, he will feel there is so much that he has not yet reached. Let him not be disturbed over this feeling of imperfection—it is only a sign of greater development.

The nearer to perfection he comes the more conscious he is of the small measure of his attainment, and the more he is aware of the rich fields of opportunity and glorious responsibility that stretch above and beyond and all around him. The more, too, he is anxious to prove his work and seek further opportunities and methods of improvement.

QUESTIONS.

1. Tell what is meant by "teaching."
2. What is required of the learner, that the best results may be reached?
3. Mention some lower tests of successful teaching.
4. What are some of the higher tests?

LESSON II.

THE SUCCESSFUL TEACHER.

General Qualifications.—In Lesson I. it was explained that all teaching implied a teacher, a lesson, and a learner. Next must be considered the qualifications of the successful teacher.

Character.—When a man's influence is constantly on the side of righteousness, we say he is of good character. It is impossible for any one to have a permanently good influence and yet be a person of bad character. Hence, as all Sunday School teachers hope to influence for good the lives of their scholars, it is a first requisite that the teacher be a person of *good character*.

Personal Magnetism.—Granted we have the man of good character in charge of a class, yet we might find that he had not the power to attract others to his side or his cause. If people were asked why they could not identify themselves with this undoubtedly good man, they would be unable to give any definite reason. On the other hand, we see boys who are leaders in all their games or sports, and men who are capable of rallying round them bands of faithful followers. Great political leaders, great soldiers and great preachers have this power of winning the devotion of their followers in a remarkable degree. This power is known as *personal magnetism*, and is a most valuable element in teaching.

Natural Aptitude.—We meet another quality in successful men, when we hear people say of one, he is a "born" artist or teacher or mechanic. This quality we name *natural aptitude*.

Consecration.—There is still another great general qualification, especially necessary for the Sunday School teacher, namely, a *life of consecration* to the service of our Lord and Saviour Jesus Christ. The Sunday School

teacher's business is, after all, to mould and shape life, and the power of a devoted and consecrated Christian manhood or womanhood is a factor of incalculable importance.

Training.—Few great successes are won without the possession of the gifts of personal magnetism and natural aptitude. Yet these are not sufficient of themselves, as we are assured through the ceaseless practice and study on the part of great musicians and artists. Hence the necessity for all who aspire to the highest success to come into contact with those who lead in their callings, and learn from them the art they so well exemplify in practice. This improvement of our natural powers may be called *intelligent training*.

Some young teacher may be tempted to say, "I have no personal magnetism; no natural aptitude for teaching; therefore I shall not make the attempt to train myself." It is perfectly safe to say that very, very few possess these qualities in so slight a degree that they may not become useful teachers, if there be a heart consecrated to God's service and a willingness to improve the gifts God has given. Nor should we make our small endowment an excuse for our lack of effort, for he of one talent was not freed from responsibility for the proper employment of his single talent on account of its small value. Still further, none of us is in a position to say that his powers are limited just thus and so, until he has made an earnest effort—such an effort as a drowning man would make to save himself. In Lesson III. we shall discuss the improvement of the teacher's powers under *intelligent training*.

QUESTIONS.

1. Why should a Sunday School teacher be a person of good character?
2. What is meant by personal magnetism?
3. Give some examples of natural aptitude.

4. Why is a consecrated life an especially necessary qualification of the teacher?

5. Show that training is necessary in order to attain the highest success in teaching.

6. Why is apparent lack of natural ability or previous training not a good reason for declining to teach a Sunday School class?

LESSON III.

THE TRAINING OF THE TEACHER.

In Lesson II. the young teacher was told that he can greatly improve his powers as a teacher through training. *What does this training mean, and how can it be accomplished?*

Knowledge.—In the first place, the teacher must *know* what he would teach to his scholars. This knowledge comes to every earnest seeker, and the Bible knowledge is obtained in the same manner as any other kind of knowledge. Study the Bible. Really study it. Read commentaries to aid in its better understanding. Read books and papers devoted to Sunday School work. Meet and converse with those interested in the same work. Keep a journal or note-book in which to jot down valuable suggestions from whatever source they come. Make a good scrap book.

Confidence.—But the young teacher will ask what are the benefits to him of all this knowledge. First, it gives him *confidence in himself*. He speaks as one having authority, for he knows whereof he speaks. Second, this gains for him the *confidence of his scholars*, for they readily discover the character of their guide, and give him cheerfully the confidence they would withhold from one who had not proved his competence to act as guide and instructor. This confidence deepens, as our knowledge is deep and fresh. No matter how many times we have presented a lesson before, it should have a fresh prepara-

tion before being presented again. The great Arnold of Rugby, when remonstrated with for the labor he put upon lessons he had taught many times before, said, "I wish my pupils to drink from a running stream, not from a stagnant pool." This thoroughness and freshness of knowledge makes the teacher earnest, enthusiastic and impressive. He has not to think continually, "What am I going to do next?"

Skill.—To knowledge should be joined *skill*. We know what we mean by a skilled mechanic. He is a man who knows what there is to be known about his art, and he *knows how to apply* his knowledge, should new and unexpected conditions present themselves. Scarcely any two buildings call for the same treatment, yet the skilled mechanic performs satisfactorily the task assigned him in connection with each. Likewise the skilled teacher must know the subject he would teach, and he *must know how* to reach the mind of the pupil in its search for and acquisition of fresh knowledge. He must know how to appeal to the heart of each scholar, that his feelings may be stirred, to reinforce the will in the doing of what the intellect tells him is right.

How Skill May Be Acquired.—But the young teacher, in despair, asks "How may I attain to such perfection?" The answer is this—skill may be acquired. Let us return to our mechanic, and consider how he gained his skill. To begin with, he had a skilled master mechanic, under whom he served his apprenticeship. The master mechanic set him to work to learn the uses of the tools of his trade by using them. He learned to use saw and plane and chisel through using these tools. But this was not enough. The work passed under the eye of the master mechanic. Its good points were shown and commended, its weaknesses indicated, and suggestions for improvement offered. Gradually, as he increased in skill, he was given more and more important work to do. With this increase in importance of the work assigned, came a sense of responsi-

bility on the part of the apprentice, and a resolution on his part to measure up to the increased responsibility. In his leisure hours, too, he read what he could find on the work he had in hand. He met with others engaged in work similar to his own, giving expression to his own ideas, and listening, with due regard, to the opinions of the proved masters of his craft. Thus he went on increasing day by day in knowledge and skill, until at last he also became a master mechanic, at the head of a new generation of apprentices to be taught the mysteries of the craft of which he himself had acquired such complete knowledge.

The Sunday School teacher must begin as early as possible to master his work. Study and patience, observation of skilled teaching and guidance by competent persons will gradually lead one to efficiency. He must not expect to arrive at this efficiency in a day, but must be content to develop, according to ability, opportunity and effort.

QUESTIONS.

1. Mention some methods of increasing one's Bible knowledge.

2. What are some of the gains to the teacher of such thorough knowledge?

3. Tell some advantages that come from "fresh" preparation of each lesson.

4. What is meant by the term "skill" as applied to teaching?

5. State some of the ways by which the young teacher may gain a measure of this skill.

LESSON IV.

THE TRAINING OF THE TEACHER.—(*Continued.*)

Sympathy.—Besides the knowledge and skill already referred to, the teacher should culti-

vate *sympathy* or *heart power*. This means the power to put ourselves into the place of our pupils—to think as they think, to feel as they feel, to see things through their eyes, with their interest. Genuine sympathy induces self-exertion on the part of the scholar. He identifies the objects of the teacher as his own. Thus, if the teacher is intensely interested in missions, through sympathy the scholars are also. From this same power of sympathy to develop the activity of the scholar has grown the great Adult Bible Class movement, by giving men something worth while to do.

In yet another way does sympathy add to the influence of the teacher. Every teacher has in his class some scholar whose heart is being starved from lack of sympathy, lack of love. He may not have the same interests as most boys and girls have. He is sneered at as odd, shunned by his fellows, misunderstood by his parents. His poor heart is a veritable Sahara, lacking the kindly rains of sympathy, and needing only these to make his life flourish like a human Eden. Try to understand the ambitions, the hopes, the fears, the discouragements, the privations of each scholar in the class, and give from the fountains of the heart the appreciation, the understanding, that each craves.

Do not understand this sympathy to consist in putting an arm around a growing boy, as if he were an infant. Many a boy has had the spirit of rebellion aroused in him by being thus petted, or "coddled," as he terms it. There is little that boys despise more than this—it smacks too much of the childhood which they feel they have left behind.

Tact.—A kindred quality is *tact*, that is, common sense in the little things of life. Tact is what springs are to a carriage: the riding is much easier, and, through a lessening of the shocks, the vehicle wears much longer. To illustrate, we would scarcely think it an exhibition of tact for a teacher to reprove a scholar before a class, or when either the scholar or the teacher was angry. The boy may be wrong,

and he may know he is wrong, but he feels that he has to maintain appearances if challenged before his fellows. A word or two in private may show the lad the error of his way, and the teacher's regard for the boy's feelings will scarcely pass without its reward. If a pupil is angry, there is all the greater reason why the teacher should maintain an even temper: there is no time we need our own good temper more than when the other person has lost his. Again, the teacher is not showing a great deal of tact who is lavish in his praise of small things, for what then has he to give for greater service? A kindly word of appreciation when we meet a member of the class on the street is enough for the thoughtful act of the previous Sunday. A look will convey to a boy or girl the knowledge that the teacher understands and appreciates.

The Quick Eye and Ear.—Let the reader just stop and think of some Sunday Schools he has visited. He will recall that some of the teachers seemed to be aware of all that was occurring in their classes, while others seemed to be quite unconscious of what was taking place just at their very elbow. A young teacher should try early to acquire the power of keeping the whole class under his eye, while apparently giving his whole attention to the teaching of the lesson. His ear should be quick to detect any change which would indicate that some pupils, at least, are allowing their attention to drift. The teacher should soon learn the proper place for each pupil in the class, and then see that each pupil gets the place the teacher has in mind, without any apparent effort on the part of the teacher to bring the particular seating arrangement about. The teacher's chair should be so placed that he can command a view of the whole class without effort. The wandering attention of a pupil may be recalled by a question quietly put. The rest of the class may not know why the question was given, but the boy knows, and the smile of recognition passing between teacher and pupil is a seal of good will. These are only

a few of the instances of how *quick eye and quick ear* tend to the greater control of the class, and contribute to the happiness of the teacher and of his neighbors in the school.

QUESTIONS.

1. What is the meaning of sympathy?
2. State some benefits to the teacher of possessing this power.
3. Why should the "odd" scholar get a special measure of the teacher's sympathy?
4. What is tact?
5. Give some examples of tact in the Sunday School.
6. What is the advantage to the teacher of seeing all that is going on in the class?

LESSON V.

WHAT THE TEACHER SHOULD KNOW.

I. He Should Know the Bible.—Suppose in our early school days we had been asked to teach a lesson in Latin or Algebra or Geometry. How helpless we should have felt! We should have said we did not know these subjects. No more can we teach the Bible without an adequate knowledge. The student who has studied Latin for, say, six months, can teach a beginner from his scanty knowledge, but how much more effective will be the teaching of the same after he has become a Latin scholar, and has acquired skill in the art of teaching?

But what must the teacher know about the Bible? First, he should be familiar with the *facts* of the Bible. He should know the leading characters, the leading events, and it is desirable to know these in their order of time. But, beyond this, these facts should be known in their *relation* to each other and to the whole

Bible. How did this character bring about such and such events? How did the events or the times bring forth the character? Then, further, how did all these—characters, events, times, results, causes—contribute to the development of the divine plan?

II. He Should Know the Message the Bible Has for Each Life.—The teacher, having in mind the peculiar need of each scholar, sees in almost every lesson some application to the needs of his scholars. With this in mind, the telling of a story will be shaded so as to make prominent the feature the teacher has in view, while the order and the matter of the questions will tend to lead the mind of the scholar to the same conclusion as the teacher has already reached. And through his deep sympathy, the teacher will know the message each lesson has for each scholar in his class, else the scholar comes seeking bread and is sent empty away.

The healing of Naaman, the Syrian, 2 Kings, ch. 5, may illustrate this point. If the teacher wishes to bring out the idea of courage and standing up for principle, the bearing of testimony under difficulty, he will give the little maid the place of prominence. But, should he wish to emphasize the healing, the prophet and the great general will be the striking figures. Should he wish to show the contemptible nature of deceit and self-seeking, Gehazi is given the foreground of the picture.

In the story of Joseph, we have the troubles which beset the youth who feels within himself the stirrings of genius, but who has not yet won the faith of his fellows by the works of achievement. Further, we see that the light of a great soul cannot be concealed even within the stone walls of the darkest dungeon. We note also how God holds the man true who places Him first in his life.

Examples might be multiplied indefinitely, but enough have been given to illustrate the principle laid down at the opening of this section.

III. He Must Know the Pupil He Has to Teach.—In Lesson VII. is shown *how the pupil learns*. Certainly the teacher should know this. We know that the simple lesson that suits the Primary Department would not be best for the Intermediate School, nor would the Intermediate lesson be suited to the Senior Department or the Adult Bible Class. Thus the *teacher must know the stages of development* of the scholars and the peculiar needs of each age. Study the Book, "The Pupil," in this training course for help on this point.

IV. He Must Know How to Teach.—Other lessons deal in detail with this feature, hence no more need be said here.

QUESTIONS.

1. What things should the teacher know in order to teach well?
2. What special feature of the Bible should the teacher know?
3. State various lessons which may be drawn from the healing of Naaman, the Syrian. From the life of Joseph.
4. Why should the teacher keep clearly in mind the age or degree of development of his pupils?

LESSON VI.

INTEREST AND ATTENTION.

I. Nature of Interest.—Whatever we are interested in secures our attention. The all-absorbing interest of a little girl in her doll, and of her brother, as he bestrides a broom-stick and imagines himself mounted on an untamed steed of the plains, furnish illustrations within the observation of everyone. That such engrossing interest is not confined to the years of childhood is shown by the zest of grown men

in football and other sports. It is this intense interest which prompts the vigorous youth to deny himself the pleasures around him, to forego the delights of the table, and to undergo the severe physical training necessary for success in the game.

But people, children and grownups alike, are not at all times interested in the most worthy objects, and our interest in even deserving objects is often so weak, that the resultant good works are not forthcoming. Hence, the great problem for all teachers is to arouse and develop interest in desirable objects, and to increase the interest in worthy objects already present.

II. Conditions of Interest.—1. A first condition of interest on the part of the boy or girl is *some form of activity*. The idle boy is not interested in what is before him. The boy in the day school who idles during the arithmetic lesson is that lad who has no interest in the work assigned. The same boy may be the leader on the baseball field, just because this adds the element of interest.

2. This activity, too, must be *spontaneous*, for even baseball may pall upon the lad, if he has to play ball at a regulation hour, whether he feels like it or not. We can imagine what the result would be, if, at 9 o'clock, boys were ordered out to play ball for an hour; if, from 10 to 11 o'clock, they were given swimming instructions; and from 11 to 12 o'clock they had to practise on the running track; and so on, for the remainder of the day.

But interest even in compulsory occupations may be awakened and developed through the personality of the teacher. Who cannot remember the feeling of loathing with which he regarded, say, the subject of geography, at one stage of his school life? A new teacher was appointed to the school, and, lo, no other subject had the charm of geography. The subject was just the same after the new teacher's arrival as before. The change in the boy's attitude was due wholly to the influence of the

teacher. In the same way, a boy may despise the subject of missions under one teacher, while under another he becomes, first, enthusiastic about missions, and finally, himself a missionary.

3. If we were to ask a school boy to leap over a rod held say six feet above the ground, all the encouragement we could give him would not bring out his best effort; he would know before he began that he had an impossible task. Similarly, if we asked an active young man to leap over the same rod held but eighteen inches above the floor, he, too, would put forth little effort, as the task is beneath him. Hence, in all our work, we should *guard against work either so hard as to discourage or so easy as to rob the effort of interest.*

4. Too frequent performance of the same thing soon becomes monotonous, and interest lags. Doing things in the same way, day after day, soon robs the operation of the interest which was present at the outset. Hence, all teachers aim at *variety*—variety in the ways of doing things, and in the matter presented.

5. Pupils should *see* that they are making progress. Let a boy once see that he is improving in the performance of any act, and we have given him the greatest incentive to renewed activity in this direction. The boy who has won a race is ready to try again. The young man who has cut a quarter of a second off his best previous record, is encouraged to continue in his efforts. The solving of a difficult problem sends the youth with fresh courage to the attack of other and greater things.

Make the boy see that he is stronger in his desire for good things than he was a year ago; that he can accomplish easily a piece of service for the school or the church, from which he would have flinched no longer ago than a twelvemonth. Keep before him the idea that he must not fail, that he is his own enemy when he develops the habit of failing—especially of failing without a sense of regret or shame.

Nothing so builds up character as does effort combined with a reasonable measure of success. Nothing succeeds like success.

III. Interest and Attention.—There is a constant desire on the part of teachers for the attention of their scholars. From what has been said, it is evident that if we secure the interest of the scholars we have their attention. This is true everywhere in all teaching, and must be regarded as fundamental to success in teaching.

IV. The Nature of Attention.—Think for a moment of the absorbed gaze of a child at brightly colored pictures or the flame of a lamp. The whole attention is centred upon the object before him. Intense as this attention is, it is but fleeting. Let pussy come within the range of vision and the former interest is forgotten for the new one. Thus the child's attention flits from one object to another, from a cat to a bird, from the bird to a yellow bead, and so on, for the whole day.

In time the child grows to be able to confine his attention to a particular object, as the preparing of a lesson.

The student concentrates upon the studies necessary to qualify for his profession. So absorbing may this attention become that it is said a certain eminent scientist forgot his wedding day and was found in his laboratory when sought for by his anxious friends.

For these two kinds of attention we have the names *attracted attention* and *voluntary attention*. We all recall the sermon in regard to which we had no choice but to listen. We could not take our attention away for even a moment. There were others to which we gave our attention by a distinct effort of will. The first illustrates *attracted attention*; the latter *voluntary attention*. The restless, fidgety boy of the class represents the lad who has not passed beyond the stage of *attracted attention*. The serious, attentive boy or girl illustrates *voluntary attention*.

V. Conditions of Attention.—1. Be bright and cheerful. These qualities are contagious and stimulate interest.

2. See that the scholars are comfortable, the room neither too hot nor too cold, well lighted, chairs suitable.

3. Good illustrations help to attract and maintain interest, and thus hold attention; also good pictures, models, maps, stories, to give point to the lesson.

4. Give the scholar a share of the work to do, as looking up information to be given the next Sunday. This illustrates the activity referred to in the discussion of interest. Impress the scholar with the fact that no one else has this information. This increases its importance in his mind.

5. Close attention is exhausting. Hence, the need of variety. Give pupils references to look up. Let them ask questions. The need for short lessons is thus also apparent.

6. Have the room as quiet as possible. Noise distracts the attention of even the best scholars. This shows the necessity for good order in the class. The teacher should not let his own voice get louder than is necessary.

7. Classes, so far as possible, should be in separate rooms. Where separate rooms are not provided, classes may be screened from one another by curtains. This prevents distraction through the eye, which is perhaps the most serious kind of distraction.

QUESTION.

1. Give some of the conditions of interest.

2. What is the advantage to a scholar of being able to see that he has made progress in his work?

3. Illustrate the influence of interest upon attention.

4. Name and describe clearly the two classes of attention.

5. State some of the conditions of attention.

LESSON VII.

HOW TO HELP THE SCHOLAR TO LEARN.

I. The Scholar must be Abreast of His Work.—Those of us who may have been placed in a class before we were really ready for it may recall the mortification we endured. We were apparently unable to follow the teacher in his work. He thought we were stupid, and we usually thought him "horrid." The result was dissatisfaction with school on our part, and a desire to leave school and all connected therewith as soon as possible. Herein lies a well-known educational principle, namely, the scholar should be well prepared to keep up with his fellows before he is permanently assigned to a place in a particular class.

Occasionally a scholar is placed in a class too low for him, where he does not require to exercise enough energy to call forth his interest. This is as bad a condition as the other; hence the importance of careful grading.

II. The Teacher should Help the Scholar in His Home Study.—The interest of the scholar in next Sunday's lesson may be aroused through skilful suggestions by the teacher just at the close of the lesson of the day. Suppose the class has been reading of Abram and Lot. They have reached the point where the blessing of God has so prospered these two that the land is no longer large enough for both. By way of encouragement to reading and study, suppose we ask such questions as these: What is likely to arise between the two men? There would first be ill feeling, leading later to remonstrance, which, if not checked, will lead to quarrels and open rupture. What would wise men do before they had reached the quarrel stage? If one of the two had to make a sacrifice, which should give way to the other? Why? Find, by reference to Gen. 13:11, which man did give way. Did Lot make a wise choice? See Gen. 14:12; 18:20-32; 19:17-25. The answers and

conclusions are taken next Sunday at the opening of the lesson period. Scholars demand, however, that work so assigned shall not be overlooked. The preparation the scholars have made during the week increases their power of comprehension of the new lesson, as well as having increased their interest. Suggestive questions, questions of historical and geographical interest may also be assigned for research during the week. All this adds to the power of the scholar to take part in the lesson, as well as stimulates his interest in what is coming.

The teacher should, however, exercise judgment in the assigning of the work. Before asking scholars to memorize even the choicest selections, care should be taken to see that they realize the beauty of thought, the wording of the selection, the images contained, the value of the selection for the guidance of life, and so on. The work of memorizing then becomes a pleasure, not a task.

III. Use the Scholar's Store of Ideas.—In the third place, the scholar must have in his mind a store of ideas akin to the ideas contained in the new lesson. These ideas must be, too, in the forefront of consciousness; they must be at the command of the scholar. The child of south-western Ontario, or of the prairie region of the West, can have but a faint idea of the rugged grandeur of Sinai. How difficult also is the task of teaching to a friendless outcast the height and depth and breadth of God's illimitable love, seeing the unfortunate knows not the love of father, or mother, or other dear one.

IV. Train the Scholar to see the Relation of Ideas.—Not alone must the scholar possess the necessary ideas, not alone must he have the ideas in the forefront of consciousness, but he must be able to perceive the relation between the new ideas presented and the old ones in the mind. It is only through thus being able to recognize the relationship of the ideas that the

scholar really learns. All the parables of Jesus furnish familiar examples of this point.

QUESTIONS.

1. What are the disadvantages to a scholar of being placed in a class (a) too advanced, (b) too low for him?

2. How may the scholar be interested in the next Sunday's lesson?

3. What care should be exercised in assigning memory work?

4. Illustrate the advantage of the scholar's possessing ideas similar to those which he is to be taught.

LESSON VIII.

PREPARING THE LESSON.

I. Teaching is Not a Simple Matter.—In Lesson VII. stress was laid upon the judicious assigning of work by the teacher. This implies that not only must the teacher have in mind the lesson of the day, but he should be able to connect the new lesson with both those that have gone before, and with those that are to come. This implies a preparation on the part of the teacher of the whole course of lessons. The best and most experienced teachers recognize their need of this preparation; much more, therefore, is it necessary for the less experienced.

II. The Value of a Lesson Plan.—Every successful housewife plans her work for each week, and for each day of the week. Only through a wise system of work can business men meet the demands upon them. Similarly, a teacher must plan his lessons if he would succeed. One advantage of a plan is the great *saving of time*. All matter is excluded, except that which has a bearing upon the main features of the lesson. The plan also gives *order* to the facts of the lesson, thus making it easier for the scholars to retain the lesson. Further, it keeps the *main*

thought of the lesson before the mind of the teacher, preventing wandering on his part, and side-tracking on the part of the scholars. Through his own difficulties, also, *the teacher better sees the difficulties of the class.*

III. The Plan and the Scholar.—An architect in preparing a plan for a house, must keep before him the purpose for which the house is being built, the nature of the material at his disposal, and the money to be expended. One room is designed for a reception room, another for a living room, still another for a library. The lighting, the size, the shape, and the decoration will be regulated to meet the requirements of the particular room. Let us now think of the teacher as the architect, of the lesson as the house, and of the need of each scholar as corresponding to the requirements of each room. Just as it would be wasteful and inconvenient to construct all the rooms on the plan of the drawing room, so it will be a waste of time and energy to prepare a lesson without thinking of the needs of particular scholars. As each room has to be constructed so as to secure the greatest possible efficiency with the means at the disposal of the architect, so the teacher plans his lesson so as to secure the greatest result in the lives of the members of his class. It would be the height of absurdity to furnish a kitchen with library furniture, no matter how excellent the library furniture might be. It is an equal absurdity to suppose that the message suited to the needs of one scholar will have an equal influence upon the life of another.

Hence the teacher should keep before him, not the brilliant teaching of a lesson, but rather the need of each boy and girl in the class. One boy needs greater courage, another less selfishness, a third, a slightly lower estimate of his own worth, and so on. The teacher arranges his lesson so as to illustrate as many as possible of these qualities. Thus, the lesson on Abram and Lot (See Lesson VII.) shows selfishness on the part of Lot, generosity on the part of Abram, the result of evil associations, the wisdom of frankness, kindness to strangers, the awful

consequences of sin, etc. The teacher will surely find some scholar in the class to whom one or other of the lessons mentioned will apply. It may be that effective use cannot be made of all the points of the lesson. Then the teacher must use those he deems most valuable and most necessary. A further suggestion may here be made to less experienced teachers. In the presentation of the application of the lesson, do not make the mistake of obtruding the moral, and care must be taken that the scholar does not feel that he is being held up as a "horrible example." The tact (see Lesson IV.) of the teacher will at times be tested to its utmost in leading the scholar to see the application of the lesson to his own life, without recognizing that the teacher taught the lesson with him in his mind.

IV. The Preparation of the Lesson.—Begin the preparation of the new lesson early. There will be none too much time, and a hurried preparation is thus avoided. Keep in mind, too, the needs of each scholar. Introduce customs, travel, historical and geographical facts, and illustrative stories only in so far as they aid in developing the plan in mind.

V. The Mechanics of Preparation.—Have two Bibles, one open at the lesson text, and the other for looking up references. Thus prepared, read the lesson slowly. What questions come to your own mind? what perplexities? where is this place? who is this man? Jot down these questions, for they are just the difficulties that will trouble the scholars.

After the first careful reading is completed, examine yourself to see if you have read the passage as the teacher, or with the mind of the scholar. Perhaps it had better be read again.

Next get all the information possible from the Bible itself. After this, and only after this, use Lesson Helps, Commentaries, Bible Dictionaries, and all other available help. Having thus gathered the material for the lesson, reduce it to order according to the plan you have determined to adopt.

VI. How to Present the Lesson.—You will need to connect the new lesson with the former lessons. If it is a consequence of what has been set forth in earlier lessons, be sure the scholars see it in that light. The interval between the last lesson and the new one requires to be sketched. Next comes the presentation of the new lesson. To aid in the grasping of its truths, it will require to be divided into sections. This is illustrated in any of the numerous Lesson Helps. Each lesson should be concluded with at least one great truth applicable to the lives of the scholars.

QUESTIONS.

1. Show the value of a lesson plan.
2. Illustrate the need of adapting the plan to the scholar.
3. Describe some methods of preparation.
4. Mention suggestions for the presentation of a lesson to the class.

LESSON IX.

QUESTIONING.

I. Aims of Questioning.—If we stop to think why we ask questions, we find that we are usually asking for information which we are at present without, and which we feel it desirable to possess.

But the teacher who guides his class has additional objects in his mind. He questions to find out what the scholar knows of a given topic; to find wherein his information is faulty, that correction may be made; wherein his information (though correct as far as it goes) is lacking, that the deficiency may be made good; to discover wherein the scholar fails to grasp the situation as a whole, that the grasp may be extended; and, lastly, to lead the scholar from point to point of the lesson by easy steps, so that, in the end, the whole will break upon his mind with the force of a revelation, thus

adding to his power for similar effort in the future, and giving an exhilarating sense of being an **original discoverer**.

II. Qualifications of a Successful Questioner.—In the first place he must be bright, cheerful, with encouragement in his voice; he must not adopt the attitude of prosecuting attorney, eager to convict. Next, let him have his lesson clearly analyzed, so that he has it before his mind, as we see a picture on a wall. Then let him be sure he sees the lesson of the day in its connection with the Bible story and the lives of the scholars. He must cultivate the power of framing his own questions, and of changing his questions should he fail to get satisfactory answers. It is often wise for a young teacher to practise writing his questions during his lesson preparation.

III. The Form of Questions.—Do not ask questions demanding too much from the scholars. The teacher should be able to break up a large question into simpler ones, thus arriving at the end desired by a series of easy steps. All good questions are *definitely worded*. They are to the point. Thus, "What do you know about David?" surely demands far more than the teacher really expects. Good questions are short, and they are graded, simple and concrete at the beginning of a lesson, more complex and general towards the end.

IV. Objectionable Questions.—Avoid "guessing" questions, questions that suggest the answers, and lengthy questions. Do not depend on the questions printed in the Lesson Helps. The editors aim to make these suggestive, not intending that they should displace the effort of the teacher, but rather that they should stimulate it.

V. Questions and Answers.—Address your question to the whole class, but do not permit the whole class to answer. Ask a particular scholar for the answer. All answers should be thoughtful and respectful. Avoid giving the questions in regular order, as this fosters inattention.

QUESTIONS.

1. What are the general aims of questioning?
2. What are the qualities of the successful questioner?
3. State some qualities that should mark good questioning.
4. Mention some defects in questioning.

LESSON X.

EDUCATIONAL PRINCIPLES AND METHODS.

God has so ordered the universe, that nothing occurs within it which does not occur in obedience to some law. If it were not for this steady adherence to law, man could not progress towards the goal of the future upon the stepping stones of experience.

In the world of spirit or of mind, the same constancy of law exists. When we have once discovered how the mind acts, we have discovered a law of the mind. From the laws of mind we may discover how a mind may be developed in a desired direction, and also what material is best suited to the development of the mind. These laws are known as educational principles.

I. Adaptation of Material.—One of the most important of these laws is that the matter presented to the learner must be adapted to his attainments. We recognize this in the grading of our public and high school pupils; and in the graded series of lessons or graded Lesson Helps. In the Sunday School, however, exact equality of attainment is not so essential as in the secular school. The chief danger to be guarded against is the teacher's talking "over the heads" of the class. This can be avoided only through the teacher's knowing the pupils and their needs.

The minds of the scholars develop in a fairly definite order (see Lesson V., Section III.). A knowledge of these laws of development will enable the teacher to furnish just the material

best suited for any specific stage of development. To make this point clearer, we give a few examples. In early life the child is almost wholly the creature of sensation. He sees things, he feels things, he tries what he can do with them. Hence the place in the Primary Department of pictures, charts and other illustrative material. As the child develops, he gains the power of grasping particular facts; he learns the names of things about him, their uses, and, incidentally, he adds greatly to his language store. This is the time to give him striking facts from the Bible story, beautiful examples of love, sacrifice, unselfishness, doing right in the face of danger. Later, he becomes able to hold several of the individual ideas before his mind at the same time, and thus allow the mind to dwell first on one, and then on another, perceiving relationships among the several ideas, and finally drawing conclusions from these ideas. Here we may submit to the judgment of the boy or girl such questions as these: What would you have done in his place? Was that act right? Why was it wrong? Was it as bad as that recorded in last week's lesson?

This principle is variously stated: proceed from the simple to the complex, from the concrete to the abstract, from the known to the unknown; present things, not words; always base instruction upon some idea already existing in the learner's mind.

II. Activity of the Learner.—Another principle we should all recognize and apply is that true learning is based upon some activity of the scholar. The teacher may prepare an admirable lesson, he may know the lesson thoroughly, the scholars may be perfectly quiet and respectful in the class, and yet there may be no learning in the true meaning of the word. The scholar must be interestedly active. By good questioning rouse the interest of the pupil. Get him to apply his powers of thought to the problems submitted.

While these and many other principles should be constantly in the teacher's mind, he

should never obtrude them upon the scholars. That would be like the operator who was wholly intent upon the many admirable features of the machine he was operating, forgetful that the true test lies in the quality of the work produced.

III. Methods.—A mere knowledge of these principles is not sufficient for the teacher's purpose. He must be able to apply them in the class work from Sunday to Sunday. Such application is called an Educational Method. This gives rise to various methods:

1. The Interrogative or Questioning Method. The details of questioning have already been set forth. (See Lesson IX.)

2. The Inductive and Deductive Methods: It has already been stated that the scholar at an early age has the power to grasp individual facts. He learns that Adam and Eve did wrong, and were punished. Cain did wrong, and he was punished. Jacob did wrong, and he, too, was punished. From a goodly number of such examples, the scholar comes to believe that wrongdoing is inevitably punished. In this case he has arrived at his conclusion by a process of Induction, and he has been using the Inductive Method.

But having arrived at this general conclusion, it is no longer necessary for him to go over the whole process the next time he reads of anyone engaged in wrongdoing. He now argues: All wrongdoing is punished. So-and-So has been doing wrong. Therefore, he will be punished. The scholar is now using the Deductive Method, that is, he sees the case under consideration to be but a particular example which falls under the general rule.

The Inductive method is best suited for classes, while the method of Deduction may be profitably employed in the Senior School, and in the Bible Classes.

IV. The Analytic and Synthetic Methods.—When a teacher breaks his lesson up into its successive steps or stages, he is using an Analytic Method; while, when he retraces his work

at the end to see the whole at a comprehensive glance, he is using a Synthetic Method.

V. The Illustrative Method.—Many teachers make large use of illustrative material either in the form of maps, pictures and objects, or in the form of stories, allusions, etc. Such teachers may be said to be using the Illustrative Method.

Each of the methods described above has peculiar merits of its own. The wise teacher will make a judicious use of them all.

QUESTIONS.

1. What is an educational principle?
2. State and describe the two educational principles referred to in the lesson.
3. What is an educational method?
4. Upon what are educational methods based?
5. Describe the Inductive and Deductive Methods.
6. What are the Analytic and Synthetic Methods?



CANADIAN FIRST STANDARD
TEACHER TRAINING
COURSE, NO. 4

The Pupil

By

W. A. McIntyre, B.A., LL.D.

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THE PUPIL

LESSON I.

THE TEACHER AND HIS WORK.

INTRODUCTORY.

He who would succeed as a teacher must know the truth and appreciate it; must understand his pupils and sympathize with them; and must perfect himself as the chief active agent in instruction and discipline. This booklet deals directly with the second and third requirements, and only indirectly with the first.

Stages of Development.—The life of a human being naturally divides itself into periods, which, although they imperceptibly merge into one another, have their outstanding characteristics. Infancy, childhood, youth, manhood—each has its needs and its possibilities. The teacher must have continual regard to these in his efforts at instruction and discipline. A man is not merely an overgrown child. The two differ in bodily proportions and in details of bodily structure. The intellectual and moral differences are even more marked than the physical. Because of bodily differences it is generally recognized that food, exercise and rest must vary with age and development. It is not so clearly recognized that in intellectual, moral and spiritual culture there should be “milk for babes and strong meat for men.” In these pages an attempt will be made to indicate the chief characteristics of each of the four periods mentioned, and to suggest the pedagogical bearing of such truths as are enunciated.

Teaching as Life Building.—The highest conception of teaching is set forth in the divine utterance, “I am come that they might have life, and that they might have it more abund-

antly." Though life cannot be defined, it can be quite readily recognized and measured. Wherever it is present there is power to respond to stimulus of some kind. Ability to respond is the measure of life-efficiency. This is true whether reference be made to bodily or to mental conditions. A child with good eyes and love of beauty in his soul responds to the call of the wild flowers; a child with a good ear and music in his heart responds to the call of the birds and the whisperings of the trees. These children are alive. But there are some whose sense-organs are impaired and some who are almost dead to all appeals of beauty. Worse still, there are some who are almost dead to all moral appeals. Here the teacher may learn a lesson from the blacksmith. By blowing gently on the dying embers, and by cautiously adding fresh supplies of fuel, he can create a blazing furnace. So the teacher, by gentle stimulation and loving guidance, may be the means of converting a helpless and almost lifeless soul into a power for use and glory.

"There is in every human heart
Some not completely barren part,
To plant, to watch, to water there:
This be thy duty, this thy care."

This means the study of individuals, for all are not equally possessed of life. Some require gentle stimulation, careful tending. Others can endure rougher treatment.

How Life is Built Up.—Life is made up of experiences. "He most lives, who thinks most, feels the noblest, acts the best." Experiences are the stuff out of which life is made. The most important thought in this connection is that "*all experience results from stimulation and response.*" If children are to live and live more abundantly, they must be stimulated from day to day in a wholesome manner, and they must respond freely and naturally as occasion offers. The good teacher is he who sees to it that stimulation is suitable and

adequate and that response is full and free.

For a little child, a story, a deed, or a mere suggestion, is a suitable stimulus to activity; for older people, doctrinal discussion and prolonged argument may be necessary to furnish minds with convictions. There can be no greater mistake in teaching than to attempt to teach the same lesson by the same method to people of all ages and conditions in life.

QUESTIONS.

1. Into what four periods is the life of a human being divided? In what three respects do these periods differ from one another?

2. What do we mean by saying that a child is alive?

3. What stimulating forces are about the child every day?

4. Why should we not try to trace the same lesson by the same method to pupils of different ages?

LESSON II.

THE BEGINNERS (AGE 3 TO 5).

Sense-Hunger.—In the rapidly-growing child there develops a hunger for new sensations. He must see, hear and touch everything. He is not careful in his choices. He is as ready for the impure as for the pure, for the ugly as for the beautiful. It is for the teacher to select material wisely, for the soul grows to be like what it feeds upon. The teacher has a second duty in this connection. He must recognize the existence of dulled sense-organs, and must understand that in this is the explanation of much of the badness and stupidity of children.

Curiosity.—The child wishes to see and handle. He also wishes to know. The world is to him a mystery awaiting solution. Everything that comes before him is dissected, in the hope that it may be understood. The destructive tendency is not necessarily a sign of perversion; it is a mark of questioning intelligence. Questioning should not be repressed; it should be encouraged. Every worthy question reveals a felt need. It is a

direction to the teacher. It indicates the form of stimulation that is next in order.

Activity.—The most characteristic feature in childhood is the desire for activity. It is impossible for the growing boy to keep still. For this reason he plays incessantly. When he is not imitating he is inventing. When he is doing neither, he is asleep. If his activity is repressed, there is restlessness, irritability, ill-feeling, anger, and worse than all, a weakened will. Freedom is necessary to development. Neglect is almost as bad as repression. Opportunities for activity—physical and mental—must be provided. A teacher's duty is not to keep pupils quiet but to keep them profitably busy. And activity must be directed in proper channels. Out of directed activity grows obedience. Obedience cannot be compelled. The teacher's task is to make plain the path of duty and to lead the pupils to walk in it with her. The word "Help" is much more effective than the word "Don't!"

Imitation.—The most characteristic interest of this period is imitation. It is deeds that are imitated at first; later on, the people who perform the deeds. The kindergarten child explained his improvement in conduct by saying of his teacher, "She walks around and we feel good."

Feeling.—A little child feels truth even when he does not understand it. "He does not understand personality, but he feels the comfort of a father's strong arm." Through feeling comes action. A feeling is not valuable on its own account, but because it leads to action. Feelings come not by command. It is as idle to say, "Be good!" "Be reverent!" as it is to say, "Be angry!" A child will be reverent if the atmosphere of reverence is in the school. There is a great danger in over-stimulation of feeling. There is also danger in stimulating a feeling before its proper time. For example, it is foreign to a normal child to feel continually sad. The stories he hears and reads should abound with life, love and gladness.

Will.—Two or three facts with regard to

will-action are of the utmost importance to teachers. In the first place, children are impulsive. The idea and the act are closely related. No time is taken for deliberation. In the second place, children are responsive to suggestion. This is so true, that a negative command is often disobeyed, not through badness, but because it suggests a possible course of action. As a rule, it pays to get something for children to do. It does not pay to surround them with prohibitions. In the last place, it should be remembered that with young people there is little power of self-restraint. Action cannot be deferred. Immediate, rather than remote, ends determine activity.

Language.—The language of the child differs from that of the adult in several ways. He uses many words that have no definite meaning to him. He is interested in the sound rather than in the sense. As he delights in picturing, his language is not rich in abstract terms. He cannot understand much that does not describe concrete situations. The good primary teacher must be able to see and picture. The language of gesture will come to the aid of the language of speech.

Religion.—The child is trustful. "Of such is the kingdom of heaven." He believes his parent and his teacher. They stand for him as the embodiment of truth. Out of his reverence for them will develop reverence in its higher forms. And because children are so believing, they should not be imposed upon. Great care should be taken to give them such thoughts of God and man, of justice and punishment, of behavior and belief, as they can entertain in later years. The spirit of the teaching must be right, whether the truth is presented literally or figuratively.

QUESTIONS.

1. What is the teacher's duty in regard to the sense-hunger of the child?
2. What should be the teacher's attitude towards the child's questions?

3. Name some ways in which pupils imitate their teacher.

4. How is reverence to be developed?

5. Point out some characteristics of a child's language.

LESSON III.

THE BEGINNERS (AGE 3 TO 5).—*Concluded.*

Aims in Teaching.—Now, it is evident that because of the limitations of childhood, the teacher must limit herself in the aims she sets before her. Reduced to the very simplest form, these aims may be stated thus:

1. To help the children to know and love and obey God as a Father who loves, provides and protects.

2. To help them to know and love Jesus, the Son of God, who is the Friend and Saviour of children.

3. To help them to know and do their duty to themselves and to those around them.

It is very necessary that the teacher keep these aims constantly before her and that she test herself with reference to them from time to time. There is a strong temptation to entertain and nothing more, and this temptation must be resisted.

The Teacher's Opportunity.—Though a teacher's power to instruct is limited by the pupil's capacity, her opportunity for usefulness will never be greater.

Because children are sense-hungry, it is possible to illustrate God's loving care by the use of countless objects. A last year's bird-nest, a piece of honey-comb, a lily of the garden, a spider's web: these and scores of other objects will suggest themselves. Because the spirit of curiosity is alive, the wonderful things in God's creation can be made a never-ending source of instruction. Because the imagination is active, truth can be imparted in the form of stories—stories of love and kindness, reverence and obedience. Because children are so imitative, the teacher has but to set the example and her work is done. Living is better than talking. Because there is such a restless desire

for activity, there must be frequent change in the exercises, opportunity must be given for physical exertion, and where possible for some form of hand-work. Because, with the little child, the better part of living is expression, the teacher may add interest and profit to her work by giving ample time for reproduction of stories and for narration of personal experience. Above all, because, at this time, life is full of trust, the teacher can create as at no other time that confidence in men and in God, without which spiritual growth and service are impossible.

Some of the conditions favorable to success are set forth in the following paragraphs:

The Place of Meeting.—This is fully described in Book V. of this series. Viewed from the standpoint of the pupil's needs, it should be separate, roomy, equipped with chairs and tables, decorated with pictures that teach and appeal to the imagination. There should of course be a musical instrument, a blackboard, a sandboard for those who can use it, and suitable materials for hand-work, to which reference will be made in Lesson VI.

The Teacher and Assistants.—The teacher must have a bright, winsome manner, for children of this age are attracted quite as much by personality as by words. She must be able to speak well and simply and to illustrate her words by doing things. Even in telling a story, she must be able to draw lines on the blackboard or move objects on a table, or pile the sand on the sandboard, to illustrate every point. Consider, for example, how every person, place and event in connection with the story of The Good Samaritan may be represented on the blackboard or on a sandboard. The teacher must also be a good listener, for children have much to tell and much to ask. More than this, she must have power of adaptation. Her work is not that of following a carefully-devised programme, but of changing the order of the day to suit the needs of the class.

The assistants may serve in various ways—collecting and distributing material, reviewing,

caring for supplies, looking after wraps, etc. The number of assistants depends upon local conditions. Sometimes the teacher does better work all alone.

The Singing.—The songs should be simple in words and music, bright and rhythmical, for this is the only music children appreciate at this age. Great variety is not necessary. Complete hymns need not be taught. Motions may be used to advantage with some songs, but better no motions at all than those which are purely formal and lifeless.

The Prayers.—These should be incidental rather than formal. The whole service should be one of prayer. For instance, if the talk of the day is on God's goodness, it is in order to say, "Let us thank God for His goodness to us." If it is a talk on parents, "Let us ask God to bless our parents"; etc. The atmosphere of the school should be that of devotion. It is the spirit rather than the words that appeals. To develop an attitude in children is more important than to give definite instruction.

The Story-Period.—The teacher who would succeed must see pictures and describe them. It is not necessary to get a new story for each week. What children yearn for is the old in a slightly-changed setting. The stories arranged for the Beginners' grades in the International Beginners' Course are excellent. If that course be followed, the teacher can hardly fail to realize her aims, which are to leave behind a lasting impression of God's goodness and watch-care; to instil reverence for the Creator and sympathy for all His children.

The Circle-Meeting.—At some time during the hour, preferably near the opening, the children should have a circle-talk. This will give them an opportunity to tell all they have been waiting to say; it will enable the teacher to prepare the way for the story-lesson. During this period she can teach new hymns and texts, and have the children reproduce the stories they have already heard. This is also the time for birthday exercises, offerings and cradle roll entries.

The Welcome and the Dismissal.—The teacher will recognize that here are great opportunities. To meet a little child with a welcome is to win its affection and interest. To send it away with a kind word is to give it something loving to remember all the week. It is what the teacher does rather than what she says that is important at this stage. If the teacher is a friend to the children, they can understand how her God can be their friend as well.

QUESTIONS.

1. What should be the aims of the teacher of the Beginners?
2. Name six characteristics of children at this period, and indicate in each an opportunity for the teacher.
3. Make out a programme for a day's exercises.
4. What should be the nature of (a) the singing and (b) the prayers in a Beginners' class?
5. Why is it not necessary to have a new story for every lesson period?

LESSON IV.

THE PRIMARIES (AGE 6 TO 8).

The years six to seven and seven to eight form a period in many ways different from that of early childhood. Some of the main characteristics of this period will be mentioned in this chapter.

Physical Development.—Rapid bodily growth still continues; there is a development of power to use the smaller muscles; there is marked susceptibility to disease. All of these things indicate the frailty of the organism at this period and suggest the possibility of overtaxing strength through undue pressure or prolonged effort. Work must not be too serious, and must be followed by sufficient rest. Changing activity is necessary to prevent fatigue. One form of activity that is very necessary is play. The teacher must pay particular attention to the bodily position of pupils at this stage. She must

also take care that the ventilation of the room is sufficient. Many permanent ills may be traced to neglect during this stage. The seriousness of neglect is seen in the fact that there is a close relationship between physical and moral conditions. Inattention, disobedience, restlessness, and downright badness may frequently find their origin in some physical disorder. The worst disorder of all is that of the nervous system. This may be occasioned by foolish fears, by worry, by monotony, by prolonged exertion.

Intellectual and Emotional Development.—The child continues to manifest sense-hunger. He still has a craze for handling things in order to find out all about them; but he is more discriminating than in early childhood, for he singles out certain objects for special study.

His intellectual hunger or curiosity is no less than it was, but he turns it in new directions. He asks for reasons of things. Fortunately, curiosity may be appeased by an answer that only partly explains. But there is a danger here, too. The child is credulous. If the source of his information is respected, he accepts almost any reason as sufficient. It is easy to fill the mind with wrong ideas of God and His world. Fortunately, intellectual satisfaction is not what a child chiefly demands at this stage. His little soul is *feeling* for an explanation of things, and his real need is to find in the school an attitude of reverence and worship of the unseen Father who explains all.

A dominant characteristic of life at this period is its extreme imaginativeness. Not only does the plaything become invested with life, but in many cases the invisible playmate is the chief companion and comfort. The ideal world constructed by the child is not an arbitrary creation. His ideal people have the attributes of father, mother, and friend. The attributes most admired are goodness, accomplishments, wealth. Personal appearance, bravery, intellectual attainments, are not valued until later on in life. There is a lesson here for teachers in choosing subject matter for their lessons.

The imaginative power of children leads to invention. This invention must not be confounded with lying. Yet, if the child is unduly praised for his invention and if he becomes hungry for further praise, it is very easy for him to become untrue to himself in his creations. This is the beginning of the habit of exaggeration—one of the worst forms of lying. Imagination should not be abused by exercising it on useless things; it should be employed in raising and elevating life through the inspiring power of lofty ideals. "Imagination is the shaping force without which life would be a chaos."

The interests of the child are in line with his perceptions, his fancies, and his leading activities. The boy loves toys that are connected with action; the girls love their dolls. Interest in results as well as in processes begins to manifest itself. Things begin to have an acquired as well as a natural value. And yet the interests are mainly the same as those in the Beginners' class. The fact that most children learn to read at this time gives them power to satisfy partially their interest in the far off and strange. It is, however, in the next grade that the danger of over-reading manifests itself for the first time. It should be noted, that, whereas very young children are primarily interested in the actions of people, children of this age begin to show great interest in the people themselves. This has great significance for the Primary teacher. The sympathies of the child are extended during this period. Up to the age of six and seven, his life was self-centred. Now he begins to be interested in the activities of others. He finds that companionship is necessary to his own happiness. He wants to go to school. On the æsthetic side there is marked development. Boys fill their pockets with gaudy trinkets, and girls take pride in their clothes. These are but illustrations. It is easy at this time to develop a love for nature in all its forms. The living things are the child's wonder and delight. The Sunday School teacher finds here a great opportunity.

Moral Development.—Up to this time attention has been passive. It now begins to take the active form in some fields. Immediate gratification is not the sole object in action. Remote ends modify behavior to some extent. A child of eight can be very good just before Christmas. Yet because remote ends do not chiefly determine conduct, and because the child has little power of self-repression, most of his actions must be looked upon as unmoral—that is, they have no moral quality. The teacher must be careful lest she attribute wrong motive where there is merely imitative activity. For most cases of wrong-doing at this stage, the teacher and parent should be punished, for they served as models. Children do not understand good and bad in the abstract, but they understand concrete illustrations. Similarly, they believe in punishment for definite misdemeanors, but not for badness in general. They never attach much importance to threats of punishment.

Religious Development.—The fact that interest centres in people as well as in actions, makes it possible for the teacher to make much use of the Bible story. Still the story is but secondary: the life of the teacher as expressed in her words, her manner, her sympathy, her whole personality, is the greatest educative influence in the school. If the teacher is right and the spirit of the school is right, the result will be good, even if the instruction is somewhat faulty. Children at this age are much attracted by forms and ceremonies. The teacher can make use of this fact to develop right habits.

QUESTIONS.

1. Point out some of the dangers of this period and indicate how the teacher may help to overcome them.
2. What use may the teacher make of the imaginativeness of this period?
3. Distinguish between children's imaginative descriptions and lying.
4. What use may the teacher make of the child's love of dress and display?

5. How may the teacher develop right religious habits during this period?

LESSON V.

THE PRIMARIES (AGE 6 TO 8).

The Teacher's Opportunity.—Because children manifest a deep interest in people whom they love or respect, the teacher has a wonderful opportunity of influencing them through the beauty and holiness of her own life. Her manner, her speech, her deeds, her spirit will all be faithfully reproduced. Because they delight in the beautiful, she can introduce into her teaching all the beauties of nature and art, and hold attention in spite of distracting forces. Because they love companionship she can make use of songs and exercises that call for concerted action. Because they delight in language and because their memories are now so active, they may be taught many beautiful portions of scripture. Because they are highly imaginative and inventive, the story and hand-work become central means of instruction. Some of the conditions favorable to success are set forth in the paragraphs that follow.

The Teacher.—Whatever other qualifications she may possess, three things seem to be particularly essential. She must have a Christ-like disposition, she must possess the mother-love in a high degree, she must be able to tell stories. Other qualifications have been stated in a previous chapter.

The Day's Programme.—The programme can now begin to follow a definite order—yet not so definite as to make it mechanical. There must be life and spirit at all costs. The following order is suggested as practicable:

1. Opening exercises.—Music, scripture responses, prayer.
2. Class-work.—Review hand-work, supplemental work.
3. General exercises.—Offering, new songs, story-reproduction, birthday exercises.

4. Story period.—The story, the story-drill, home assignment.

5. The closing exercises, songs, prayer.

6. Dismissal.

This looks formal, but it is assumed that everything is done in the spirit of reverence and devotion. The following remarks refer to items in the programme.

Scripture Responses.—A beginning may be made in teaching the facts of the Bible and in assigning texts for memorizing. Verses should be recited from week to week until thoroughly known. Those verses should be taken which have some meaning for the pupil. What is learned at this age is never forgotten.

Hand-Work.—This consists of exercises in drawing, modeling, painting, pasting, writing texts, and the like. There is great danger of waste of time here, but there is great profit if the work is wisely done. A child who draws a picture of Isaac's tent will never forget one fact in his life. A child who writes out, "Go thou and do likewise," will never forget one beautiful Bible story. Much hand-work may be done at home.

Supplemental Lessons.—These are for the purpose of teaching Bible facts and Bible selections. It would be a mistake to attempt too much at this stage. What a child can really comprehend he is only too willing to learn.

Story Reproduction.—This is profitable in two ways. It provides for review of truth; it gives encouragement to pupils. A portion of every lesson period should be reserved for reproduction. It has been said that "reproduction is a necessary part of the knowing act."

Songs and Prayer.—These give the teacher an opportunity for developing right devotional habits, such as order, silence and correct posture.

Home Work.—This should be given, because children like it, because it fixes impressions, because it unites home and school.

The Story.—Next to the teacher's personal influence, the story is the great means of

education at this time. The story is particularly suitable, because it presents truth in the concrete; because it appeals to the imagination; because it arouses feeling; and because it incites to action.

The story-teller must plan her work. She must arrange her pictures in order, and then decide how she will present each. This necessitates a study of pupils—their conditions, needs and power of apprehension; it necessitates also the preparation of material for illustration—diagrams, pictures, verses, objects. No story should ever be told unless it is illustrated in some way—by gesture, drawing, modeling or by objects. The teacher who gives herself absolutely to the work, studying the little faces, and suiting her language to the capacities of the children, will not fail to receive attention. It is useless for her to go on talking, if she is not being understood. It is not necessary that a moral lesson be drawn from each story. The story teaches its own moral. The story of the Prodigal Son is a good model.

QUESTIONS.

1. Point out two of the Primary teacher's opportunities.
2. Write out an order of exercises for the day.
3. What supplemental work may be done in this grade?
4. What are the advantages of story-reproduction?
5. Plan the story of Joseph and his brethren, showing how you would illustrate it.

LESSON VI.

THE JUNIORS (AGE 9 TO 12).

Children at this age seem to have lost some of their winsomeness, innocence and sense of dependence. They have exceptional physical and intellectual vigor, and a corresponding widened circle of interest. They begin to assert their individuality and are keen in all forms of rivalry. They are strong in their likes and dis-

likes, and emphatic in their expression of these. Compared with younger children, and even with older, they sometimes appear to be brutally frank and coarse. Yet they are easily managed by teachers whom they admire and respect.

Physical Peculiarities.—During this period bodily growth is comparatively slow. The system is strong to resist disease. There is an excess of energy which prompts to activity of all kinds. The games chosen are those of a strenuous nature. At no other period in life does one put forth the same energy in proportion to size and weight. At about the age of eight the brain reaches almost its full size, and now are being established those connections along which nervous force must pass. Every action performed means that a current has passed along some pathway and has left behind it a trace of its passage. It is important that the right pathway be opened early in life. In other words, this is especially the period of habit-formation.

Mental Peculiarities: Energy.—The physical energy of this period is equaled by the energy of intellect. It is an age of questioning, exploring, reading, and searching for adventures. The young lad is on the go all the time. He will not confine himself for long to one subject, but rushes from experience to experience, as if in fear of missing something. It is comparatively easy to get the attention, but difficult to retain it. This flightiness makes children seem careless. They like to have responsibilities thrust upon them, because they love to feel themselves important; but they refuse to be held too closely to the fulfilment of these responsibilities. They are not to be treated as powerless children who cannot be trusted to do things, nor yet as grown people who should bear the burdens of life too seriously.

Memory.—This is called the period of golden memory. It is easy for pupils to remember names, dates, isolated facts and the exact wording of prose and poetical selections. Now is the time for drill. And yet drill is irksome

for the reason mentioned in the last paragraph. Children at this age want new experiences, variety, and they are only too ready to leave a lesson when it is half learned. Fortunately, they are fond of displaying their knowledge, and the teacher can use this fact to make all forms of drill pleasurable.

Habit Formation.—The importance of forming right habits at this period has already been mentioned. Some of the habits that are important for the Sunday School scholar, are habits of devotion, reading and prayer; habits of regularity, punctuality and order. It goes without saying that personal habits—cleanliness, neatness, pure thinking, clean speaking and right acting—are just as important in Sunday School as in the home. One of the difficulties of the teacher is that pupils of this age are just as ready to contract wrong habits as right ones. It is more difficult to eradicate a wrong habit than to establish a right one. The same direction may be given here as was set forth in the chapter dealing with Beginners: "The teacher's duty is not to repress activity, to keep pupils quiet, but to direct their activity in proper channels."

Hero-Worship.—The junior age is pre-eminently the age of hero-worship, with all that this means in imitation and in character-building. The heroes that appeal most are those who possess the qualities most desired at this age—physical vigor and power to do things. Boys are found in the company of their sporting elders, imitating their language, manners and habits; they crave for leaders and yield allegiance to them not only in legitimate sport, but in all forms of mischief. Girls are just as ready to worship heroes and heroines as are the boys. The teacher who can read well, sing well, or who has some marked excellence, has an advantage. If he excels in sport, and can join his classes in their games, he becomes a great power among them. The love of heroes leads at this age to reading books of adventure and stories of daring. The pupil's appetite is for everything that is highly seasoned. Fiction, history,

description of life in the woods and in the crowded city, stories of invention and discovery, are all eagerly welcomed. The market provides everything that appeals to children, but much of the literature presents wrong moral ideals. Even when the heroes are those who are engaged in a battle with crime, it is often the daring deed of the criminal, rather than the skill of the detective, that is appreciated. One of the first duties of the Sunday School is to present its pupils, through their reading, with worthy and imitable ideals.

Social Instincts.—Along with the longing for ideals there arises the longing for companionship in work and mischief. This is the age of the “gang.” The gang is not to be suppressed. It must be guided and its actions supervised. The “scout” movement now so popular in England and other parts of the Empire, is an attempt to meet the “gang” impulse and to direct activity into useful and honorable ways. It should be recognized that children at this time are not always bent on mischief. What they desire is co-operative activity in which a premium is placed on individual daring.

QUESTIONS.

1. Name some of the physical peculiarities of this period.
2. Why is this period called the golden period of memory work?
3. What religious habits should the Juniors acquire?
4. What qualities in the hero does a Junior admire?
5. Why should the Sunday School pay especial attention to the reading of the Juniors?

LESSON VII.

THE JUNIORS (AGE 9 TO 12).

The Teacher's Opportunities.—1. The fact that children are so energetic and so fond of

games in which they match their strength, gives the teacher his first opportunity. He can arrange parties and picnics, and thus get in real touch with his pupils. The teacher who is needed is the teacher who is loved. The teacher who is loved is the teacher who takes trouble.

2. The second opportunity of the teacher lies in the fact that the pupils are anxious at this age to prove their ability. He can encourage healthy emulation. In the learning of verses, getting to school on time, winning new pupils, and the like, it is easy to arouse ambition. The fondness for a class badge may work wonders in some cases.

3. A third opportunity presents itself in the fact that memory for isolated facts is so pronounced. By providing incentives proper at this age, such as praise and appeal to honor, he may have his pupils learn chapters of the Bible, famous hymns, and quotations from good writers. All such matter will be of the greatest value in later life. It is not necessary that a pupil understand fully the passages he memorizes. Even with adults, selections mean more as life becomes richer in experience.

4. Another opportunity lies in the fact that Juniors are so fond of heroes. The teacher ought himself to be heroic, a strong, capable, energetic personality, ready for fun and frolic; ready, too, for serious thought and vigorous action. He must know good, strong books of adventure and bravery, and be able to talk to his pupils about these. He must, above all, be able to show the heroism of Jesus as He went about doing good. There is no time at which pupils are more ready to yield homage to the Saviour than just at this period—if He be presented in the proper manner.

5. The last opportunity that need be mentioned lies in the fact that the children delight in constructive activity. It is only necessary to suggest the making of a map or a chart, the decoration and fitting up of the room, to get a volunteer or a volunteer party. It is not sur-

prising that pupils are more interested in a room, if they have assisted in making it habitable, or more interested in a lesson, if they have assisted in its preparation. As a rule the teacher has a loyal supporter in a boy who has helped him in some way.

Teaching and Government—As, at this age, a spiritual awakening may be hoped for, the teacher should use the most delicate tact in his appeals. He will find that good results are not reached unless the pupils are conversed with one by one.

The one rule for the teacher is to enter upon his work in such a whole-hearted fashion that the pupils will catch his enthusiasm and forget about everything else. If he is giving the right material in the right way, there will be no difficulty. An obstreperous child will be dealt with most effectually by his classmates, if he spoils the telling of a good story.

In case of a really troublesome pupil, the best course for the teacher is to resort to private correction. Public reproof is resented.

The teacher who is respected at this age is the one who speaks with authority. If he knows his work and plans it well and shows that he expects good behavior, he will get it; if, on the other hand, he is listless and unmethodical, if he is thinking of his lesson rather than of the welfare of the pupils, he will certainly have trouble.

Difficulties.—The fact that pupils are so taken up with the brave, the vigorous, the heroic, and that they are still lacking in wisdom and discernment, leads to two dangers: (1) They may seek the company of active but undesirable companions; (2) They may take to the reading of sensational but pernicious literature. The wise teacher will consult with parents on these matters. Children must have a better time in their own homes than they can possibly have outside; they must be provided with such good reading matter that they will have no yearning for the degrading. The Sunday School library cannot be too carefully selected.

QUESTIONS.

1. Point out the opportunities offered to the teacher in the characteristics of children from nine to twelve years of age.

2. How should the teacher deal with the pupils in view of a possible spiritual awakening at this time?

3. Give a suggestion for dealing with a troublesome pupil.

4. Mention two chief difficulties of this period and indicate how the teacher should deal with these.

LESSON VIII.

THE INTERMEDIATES (AGE 12 TO 15).

We here enter upon adolescence—the period of storm and stress in every life. It is indeed a new birth, for new physical powers manifest themselves, new feelings are experienced, and new conceptions of life are entertained. Up to this time children were seeking variety of experience; now they begin to organize their knowledge, in order that they may better understand the world.

Physical Changes.—The physical changes during this period are apparent to all. In boys the awkward movements and the change of voice indicate the change in the whole system. There is, of course, much questioning and speculation, and wisdom in parent and teacher was never more necessary than now. It is well to remember that there are some things in life too sacred for public discussion, and that it is possible for children to become impure through listening to public lectures on purity. If any instruction is necessary, it should be given privately, and by a parent, if possible. To offset wrong thinking, it is well to encourage the vigorous sport which every child at this age naturally craves. There is usually little to be feared when numbers meet together under supervision; but there is danger when groups of two and three meet alone. It is usually advisable to separate the sexes for

purposes of teaching, putting the boys in charge of men and the girls in charge of women. In either case the teacher should be in touch with the lives of the pupils out of school, if the best results are to be secured.

Along with the physical changes, there is marked nervousness, sensitiveness, flightiness, and impatience. Children get angry easily, vigorously assert themselves, "banter and challenge without limit or forethought." They are ready to dispute the decisions of their elders; they have a craze for managing things. The teacher must have forbearance. He will understand that what is seeming badness is often only the result of nervous unrest. A hundred little misdemeanors may be overlooked, if the general spirit of behavior is commendable.

Personal Feeling.—About this time the pupil begins to have a new sense of his importance, because he takes a new view of the world. He begins to take a scientific interest in things; he takes a new interest in beauty, especially the beauties of nature; and he begins to measure his deeds by new standards. He reads the latest books; he takes an enthusiastic, if not a very intelligent, interest in the questions of the day; he attends public meetings when he can, and tries to prove his importance by writing on profound questions. He begins to take a pride in his personal appearance. He is particular about his clothes. He imitates his companions in all matters of detail. He must be altogether in the fashion. He is proud of a good family record. He talks about his most distinguished relatives. He likes public appreciation and willingly joins with his companions in public parades. He wants to join the "Cadet Corps," or "The Scouts." And just as he likes to be honored before his class, even when he pretends otherwise, he dislikes to be reproved in public. Often he is secretive because to ask a question might reveal ignorance or supposed weakness. All these facts have a value for the teacher. It is evident that commendation counts for more than censure. Here especially

is it demonstrated that positive incentives are superior to negative. Class loyalty is strong, and if the teacher organizes his work properly, throwing responsibility upon his pupils, they will not fail him.

The Social Side.—From 12 to 16 is the age during which life-friendships are formed. The man of sixty delights to recall the associations of this time. The teacher will continue the class socials and sports and reunions. The real unit in the Sunday School is not the individual, nor the whole school, but the class. The teacher who wants to win the pupils will meet them on week-days as well as on Sundays. The time spent in a social way is never wasted. The danger is for the soul who is companionless. At the beginning of this period there is often a contempt for the opposite sex, but towards the close of the period this changes to interest, and, under right conditions, to respect. Under the very wisest guidance the sexes can meet together in class about the close of the period. It is better they should talk to one another than that they should talk about each other. In one case, the thought and expression will likely be healthy; in the other, it is likely to be unkind and perhaps dangerous.

The Spiritual Awakening.—With the growth of new ideals and the awakening of new feelings, there comes the desire to make something of life. Here is the teacher's great opportunity. He can point out the beauty and grandeur of the holy, consecrated life—the life of service. Unselfishness may become a passion. Sin may be loathed and goodness strongly desired. Jesus may be sought, not only because He saves from sin, but because He presents in His life the beauty of holiness. This is therefore the time when conversions may be expected. Teachers who are wisely evangelistic should be in charge of the classes. The social awakening makes it possible for the teacher to interest the sympathies of the pupils in some philanthropic or missionary movement. Often a pupil finds his true self as he begins to live for others.

The gospel of salvation is often most keenly appreciated by those who know the gospel of service.

Teaching and Government.—The teachers during this age must be such as have passed through the experiences of the adolescent, and have not forgotten them. They must possess the youthful spirit. There are some who seem to have missed this altogether. If a man is in charge of a class of boys, he should be for them a model in dress and accomplishments as well as a mine of information. He must first of all be "a man" and a leader. He cannot be a good teacher if he is only a Sunday School acquaintance.

Much co-operative work may be done. The ideal of a class exercise is not that the teacher shall do all the talking, but that he shall encourage free expression within proper limitations. The fact that pupils now read so much puts them in a position to take part freely in the class conversation.

It is a mistake to imagine that gentleness is not respected at this time. But the teacher must add to gentleness the power of organization. He must know what he is aiming at in each lesson, and must not allow too wide departures, even if the pupils wish to indulge in irrelevant discussion. There is no service the pupil of the Intermediate class will not willingly render if he is treated as an equal, or as almost a man, but there is no mischief of which he is not capable, if humiliated.

QUESTIONS.

1. Name three changes that occur during early adolescence.
2. What is the cause of the restlessness during this period? How is it to be met?
3. How does the pupil's feeling of his own importance manifest itself at this period?
4. What should be the unit in the Sunday School for the pupil at this time?

5. Why is co-operation in the lesson to be expected at this period?

LESSON IX.

THE SENIORS (AGE 16 TO 21).

General Characteristics.—The main characteristics of the preceding age still prevail. Physical, intellectual, emotional and volitional energy all manifest themselves in new but somewhat sobered forms. There is less impatience and sensitiveness, less desire to assert authority and to fight it out. Though doubts and fears still exist, they are not so irrational. Gradually self-consciousness disappears, and with it that secretiveness which marked life in the earlier period. The ambitions and aspirations are more modest. The reading of the yellow novel gives way to the reading of history and romance. Life becomes in every way more settled. From now on, the young man begins to think of himself as a contributor to racial achievement. He has to readjust all his views and bring them into line with this conception. He becomes more sedate, although by no means tame, for his dominant characteristic is still his readiness to assert his individuality. Though he is not certain of himself, he is less certain of others. He is, therefore, critical in the highest degree. He has not yet conquered his impetuosity. He speaks before he has reached a definite decision, and his pride prevents him from retracting his opinion. He is strongly partisan in everything, and this because there is within him a power urging him to action. To live is to achieve, to leave an impression, to bring the world to reason. And everything must be done without delay.

Physical Characteristics.—There is something beautiful in the physical strength and determination of young men at this time. Never can they accomplish more than in the years between 16 and 21. They take a delight in manifesting

their powers in athletics of all kinds. The most marvellous powers of all are those of endurance and of recuperation. And what is true of young men is true in its own way of young women. Yet, strange to say, during these years the system is most amenable to the ravages of disease. In this respect it is as if the ages from 6 to 8 were being lived over again.

Mental Characteristics.—It has been said of adolescence, that it is a new birth. Nothing better illustrates this than the fact that independence of thought so powerfully manifests itself. At the age of nineteen we begin to philosophize. As a result, the conventional forms and beliefs are subjected to scrutiny. doubts of all kinds arise. Religious customs and practices are the first to be attacked. Yet, because reason has not perfected its work, the mind oscillates between conflicting views. As a rule, it is impossible to expect consistency of belief and action.

This oscillation manifests itself in a score of ways. Sometimes there is a yearning for society, the next day for solitude; sometimes for rivalry, and sometimes for co-operation; sometimes there may be marked egoism, and this may be followed by equally marked altruism; a fondness for the opposite sex may be followed by a marked antipathy. And so it goes—periods of exaltation are followed by periods of depression. A pupil who is an interested leader may suddenly become a non-attendant at class; or, he who is a zealous champion of doctrine may suddenly become openly antagonistic. All this is because feeling, at the time, is vigorous and must find expression in some form. What an ally is a young person of this age, if his sympathies are only wholly for the truth and right!

The will is just as vigorous as the intellect, and indeed more so. It is not enough that beliefs should be fixed. They must be acted upon. A class of young people at this stage should be organized primarily for service. The study should be but a means to this end. It is

not to be thought that service must be along new lines. It fortunately happens that the tendencies of childhood and early adolescence still manifest themselves. All that can be done is to provide suitable fields of activity. This is the first duty of the teacher. Unless activity is directed to worthy ends, it may find expression in very undesirable forms. A criminal is frequently only a person whose activities were misdirected.

Teaching and Government.—It has been said that, up to the period of adolescence, pupils are more alike in every way than they are unlike, but that after this time the reverse is true. Naturally, then, the teacher will provide optional courses of study. No two classes will follow exactly the same programme. The selection is to be determined by the needs and interests at the time. As action figures so prominently in life, the leading studies of this period should have a practical issue.

The teacher must be a born leader—vigorous, energetic, alert, practical. Far better a successful man of affairs than a meditative recluse. The man who is respected is the man who has pronounced opinions and who can do things. He should have broad interests, so that he may appeal to every member of the class; he should have some worldly wisdom, or be in touch with those who have, so that he may be of assistance at the time young people are choosing a vocation; and, above all, he should be sound in the faith, so as to be a safe guide at this tempestuous period of life.

The three things which young people have a right to demand in their teachers are good example, sympathy, knowledge. One is not heeded, unless his life accords with his words; he is not respected, unless he is a master of the subject he is supposed to teach; he does not reach the heart, unless he is sympathetic in act as well as in word.

As to method of teaching, of course it must take the form of discussion. The more worthy material the members of the class contribute,

the better. The teacher should be a guide, not a preacher.

Organization.—The senior classes, to succeed, must be organized for study and for work. Every member must have his duties assigned. There is no reason why the teacher should be responsible for anything during the class period beyond the teaching of the lesson. Of course, he will add personal work to this after the lesson is over. It does young people good to feel that the class is their own. They should have regular times for discussion of policy and for reception of reports. In other words, a class should be an organized force, whose duty is to do some definite Christian work.

QUESTIONS.

1. Mention some general characteristics of this period.

2. Note some of the characteristics. What physical manifestations are prominent?

3. Give illustrations of the adolescent's fickleness of mind. How may the teacher deal with this?

4. What use will you make of the fact that at this age pupils wish to be doing something?

5. What are the qualifications of a good teacher for older adolescents?

LESSON X.

THE ADULTS.

Aims of Instruction.—The Adult Bible Class must aim at three things: (1) At perfecting the life of each individual who attends the class. (2) At bringing all the members of the class and the church into friendly co-operation. (3) At developing such an attitude to God and the world, that, in so far as the members of the class are concerned, the command of the Great Commission will be observed.

The Day's Programme.—The work of the day might well be divided into three parts: (1) Devotion. (2) Study. (3) Practical action.

The devotional exercises should make it possible for as many members as possible to take part. The class should be a school of prayer and praise.

The studies should be elective, and should include everything that is referred to in the previous section. They will comprise, amongst their topics:

1. Systematic study of the sacred Scriptures.
2. Topical studies.
3. Study of doctrines.
4. Study of church history.

In addition to the Bible studies there might be reading of current literature directly conducive to spiritual growth. There should also be time given to a discussion of modern heresies. Yet, too much time need not be given to this. The man who is in active service is not likely to be drifted about by every wind of doctrine. Positive teaching is always better than negative.

The practical side of the work should constitute a review of all that is being done by the church in its various fields of activity, and should quicken the members in the performance of their duties in the home, the church, the state and the vocation. There should be reports, practical instruction and free discussion upon such topics as:

1. The Christian in the home.
2. The Christian in business.
3. The Christian as a citizen.
4. The Christian as an evangelist.
5. The Christian as steward.
6. Home Missions.
7. Foreign Missions.
8. Philanthropy.
9. Social and moral reform.

These topics should be dealt with in a practical manner. There should be a minimum of theory and a wealth of information. And every lesson should lead directly to some practical action which should be reported upon later. In short, the members of the class should come together to receive their "fighting orders."

The Teacher.—It is not necessary that one person do all the teaching. Far better, indeed, would it be if the responsibility were divided. For instance, one person might well conduct the discussions on the Christian home; another person might be asked to talk on capital and labor, the superannuation of old workmen, strikes and lockouts, etc.; a third might be selected to deal with social and moral reform.

Organization.—The class should be thoroughly organized and thus provide scope for the activities not only of its officers, but of all its members. The denominations and the International Sunday School Association are co-operating in the Adult Bible Class Movement and are issuing an abundance of helpful literature.

Equipment.—Of course, a separate classroom is advisable. The teaching period must be longer than for the children. There should be a good reference library, and it would be well if members arranged for a system of exchange of books and papers.

QUESTIONS.

1. What are the aims of instruction in the Adult Bible Class?

2. What three elements should enter into the programme of the lesson hour?

3. Name six topics suitable for class discussion.

4. How may the teaching of the class be provided for?

5. How can the energies of the class be directed (a) to the needs of the schools, (b) the community, (c) wider fields?

CANADIAN FIRST STANDARD
TEACHER TRAINING
COURSE, NO. 5

The School

By
J. A. Jackson, B.A.

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THE SCHOOL

LESSON I.

HISTORY.

Amongst the Hebrews.—From ancient Jewish writings, it appears that the Sunday School idea existed among the Hebrews at an early date. Definite reference is made to it in the scriptures (Deut. 4:9; 6:6-9; 6:20-25; 31:10-13; 32:46), where the family, including many servants, constituted a school, with the father as teacher.

In 2 Chron. 17:7-9, we learn that Jehoshaphat, King of Judah, provided for the teaching of God's Word. After the return of the Jews from the Babylonish captivity, schools were more definitely organized (Neh. 8:1-8), these being held in the synagogues, which were now generally established in Palestine. In B.C. 80, attendance was made compulsory, and it is very probable that Jesus attended such a school at Nazareth.

In the Early Christian Church.—The early disciples, as they went about preaching and teaching, made use of the synagogues, which frequently became practically Christian churches, carrying along with them the school. St. Paul's Epistles show that the teacher held a distinct place in the work of the church (1 Cor. 12:28). But before the close of the fifth century, the schools were abandoned, not to be restored for a thousand years.

In the Days of the Reformers.—From the outset Luther and his fellow Reformers, both on the continent and in Britain, emphasized Bible teaching, and, as an aid to this, catechisms were introduced. These, however, failed, to a great extent, to fulfil their purpose, and again, during the Puritan and Restoration periods, the schools ceased to exist, though here and there occasional attempts were made to restore them.

In Modern Times.—Amongst the philanthropic and benevolent movements growing out of the Wesley revival of the eighteenth century was the modern Sunday School, established by Robert Raikes, his first school being founded in Gloucester, in 1780.

England.—In these schools there was religious instruction, but the chief purpose was to teach reading and other subjects now assigned to public schools. The teachers were also paid for their services. The enormous sum required to meet this expense would have wrecked the Sunday School movement, had not volunteer teaching been introduced. Almost from the first, "Unions," meeting at stated times, were formed for the purpose of discussing common problems. Their growth was quite as marked as that of the schools, and in 1803 the London Sunday School Union, still an active agency in the promotion of Sunday School interests throughout the United Kingdom, was formed.

Europe and America.—The work soon spread from England to Europe and America. In America, many dates are given for the founding of the first Sunday School. Dr. Henry Clay Trumbull assigns the beginning of permanent success with schools conducted on the voluntary principle to the year 1811, when one was started in Philadelphia. In the same year a school was established in the Court House, Brockville, Ontario, by Rev. William Smart, a newly-arrived Presbyterian missionary.

Development.—Between these early schools and those of to-day there is a wide difference. The change is largely due to influences such as the following:

1. The tendency of parents to throw upon the schools the religious education and training of their children.

2. The work of denominational Sunday School organizations, with their committees, secretaries and literature, such as Lesson Helps, Illustrated Papers, etc. These bring into the schools much

valuable and fresh information about the work, thus broadening the vision, and creating a deeper interest. Problems also are discussed, improved methods advanced, more liberal support demanded, better buildings and equipment planned, and a greater consideration on the part of all church members urged. Further, denominational secretaries keep the cause of the Sunday School before the annual denominational gatherings in such a manner as to gain for it better recognition, and in many other ways they are advancing the Sunday School cause.

3. The educative work carried on through the International Sunday School Association, which covers Canada, the United States, the West Indies, Hawaii, the Philippine Islands, Mexico and part of South America with its operations, and has as auxiliaries the Provincial and State organizations, which in turn organize their respective counties and townships.

Largely through the work of the denominational organizations and the International Association with its auxiliaries, the Cradle Roll, the Home Department, Teacher Training, the Organized Adult Bible Class, and other such methods have been introduced, advocated and brought to their present degree of usefulness. In addition, a World's Association was formed at Rome in 1907, the special object of which is the planting of the Sunday School in missionary lands.

4. The Uniform International Lesson System, which by an invisible bond has unified the work and concentrated the interest of the Sunday School world. The introduction of this system, which was adopted at the International Convention, Indianapolis, in 1872 and issued in January, 1873, marks the beginning of the more distinctively educative period of the Sunday School.

TEST QUESTIONS.

1. Find some of the earliest Bible references to the teaching of God's Word.

2. What king of Judah made provision for such teaching? In what buildings were schools amongst the Jews afterwards held?

3. Show, that, in the early Christian church, teaching had a large place.

4. What special aid to Bible teaching did the Reformers introduce?

5. What great revival led to the foundation of the Raikes Sunday Schools?

6. What are some of the chief influences which have led to the development of the modern Sunday School?

7. Mention some of the newer methods in Sunday School work.

LESSON II.

SUNDAY SCHOOL ORGANIZATION.

Organization a Necessity.—Every school must be organized. In small schools only simple organization is required, but as the membership increases, it must become more complex. A name, an object, and some officers are always essential. These, with any other necessary details, may be stated in a Constitution. The following Articles are suggested as sufficient for the ordinary school; but where any denomination provides for the organization of its schools, nothing herein should be interpreted as opposing those rules.

ARTICLE I.

Name.

This shall be known as.....
Sunday School.

ARTICLE II.

Object.

The object shall be to gather as many as possible for Bible study and training in Christian service.

ARTICLE III.

Departments.

Section I. The school shall be divided into four chief departments, namely, Elementary Grades, including those under 12 years of age; the Intermediate, 12-16 years; Senior, 16-21 years, and, the Advanced, 21 years and over.

Section II. These departments may include such subdivisions as the complete grading of the school may require. See lesson on Grading for further suggestions.

ARTICLE IV.

Officers.

Section I. The Pastor is the head of the school. He should carefully supervise the teaching of the school by assisting in the selection of teachers, and, where practicable, assuming their training as his specific duty.

Section II. The Superintendent is the executive head of the school. He should be appointed according to the rules or practice of his church, and recognized as one of its officers. He shall preside at all sessions of the school, have general oversight of all its work, and be ex-officio a member of all committees.

Section III. The Assistant Superintendent, in the absence of the Superintendent, shall take charge of the school. At other times he shall have such specific duties as the size and requirements of the school shall demand.

Section IV. The Secretary shall take minutes, make reports, and keep all records in an accurate and permanent form.

Section V. The Treasurer shall receive all funds, make payments from same on proper authorization, interest the school in objects

worthy of support, and educate members in the principles of giving.

NOTE:—As need arises, the following additional officers may be provided:

(a) Department Superintendents, who shall have charge, under the Superintendent, of their respective departments.

(b) Librarian, who shall have charge of the library, subject to such rules as may be adopted by the school.

(c) Ushers, who shall show proper courtesy to visitors, conduct them to seats not intended for regular scholars, and direct new scholars to the proper officer for enrolment.

(d) Superintendent of Grading, whose duty shall be to properly classify the school, by assigning to each scholar, under sixteen years, his rightful place in the school.

(e) Birthday Secretary, Missionary Secretary, Supply Teacher Secretary, Temperance Secretary, Chorister, and such other officers as may be required.

ARTICLE V.

Teachers.

Teachers shall be appointed according to the rules of the respective communions, or by the pastor and superintendent. In the Adult Department classes may be allowed to select their own teachers for appointment by the properly constituted authority.

ARTICLE VI.

Teachers' Meetings.

Section I. The teachers and officers shall meet monthly, so far as practicable.

Section II. For the more expeditious trans-

action of business, an Executive Committee, or Superintendent's Cabinet, may be appointed.

Section III. Standing or special sub-committees may be appointed as necessity arises.

ARTICLE VII.

This constitution may be amended by a two-thirds vote of those present at any meeting of teachers and officers, notice of such amendment having been given at a previous meeting.

TEST QUESTIONS.

1. What are the three essential points in a Sunday School constitution?
 2. What should be the object of a Sunday School?
 3. What is the pastor's place in the Sunday School?
 4. Define the duties of the superintendent and assistant superintendent.
 5. Mention additional officers who may be required in a large school.
 6. What committees should be appointed?
-

LESSON III.

GRADING OR CLASSIFYING THE SUNDAY SCHOOL.

Advantages of Grading.—The advantages of thorough grading are:

- (1) Pupils of similar age and attainments are classified together.
- (2) Teaching is more easily adapted to the pupils.
- (3) Teachers, by remaining in a department, become experts in dealing with pupils of this

age, though they may be promoted with the class within its department.

(4) Instruction can be made more systematic and thorough.

(5) Because of this pupils learn to respect the school and continue in it.

Enrolment Necessary.—Complete enrolment is the first essential to grading or classifying the school. The roll must be permanent in character, and may be kept in a book specially ruled for the purpose, or on a card index. Details recorded will vary, but should provide for the following information at least.

1. Name of scholar
2. Address
3. Date of entering the school.....
4. Age on entering the school.....
5. Date of birth.....
6. Place assigned in the school.....
7. Date of formally uniting with the church..
8. Date of promotion to other classes.....
9. Date of leaving the school.....
10. Cause of leaving the school.....

Grading Officer.—In large schools a special officer should be assigned the duty of securing the required information, on blank forms provided for the purpose. In no case should enrolment take place, until the scholar has been presented to this officer. To neglect this imperils the whole plan. In small schools the superintendent or assistant superintendent may discharge these duties.

The Standard.—All things considered, a standard fixed on the basis of age will be found the most satisfactory under present conditions, if tactful allowance be made for backward scholars or those of unusual development. A scheme of grading based on such a standard, and applicable to both the small and the large school may be as follows:

GRADES OR DEPARTM'TS.	CLASSES.	AGES.
Elementary Grade or Department	Cradle Roll.....	Birth to 3 yrs.
	Beginners	From 4 to 6 "
	Primary	" 6 to 9 "
	Junior	" 9 to 12 "
Intermediate Grade or Department	Boys' Classes	From 12 to 16 yrs.
	Girls' Classes.....	" 12 to 16 "
Adult Department	Young Women's Classes.	All ages over 16 years
	Young Men's Classes	
	Mothers' Classes.....	
	Business Men's Classes ..	
	Mixed or any other kinds of Bible Classes.....	
	Teacher Training Classes Home Department.....	

The International Standard of Grading (which may be followed in large schools), divides the Adult Department into Senior (16 to 21 years), and Advanced (21 years and over). See Suggested Constitution, Art. III.

Grading in a Small School.—Such a scheme is applicable to any school, unless it be so small that only one class is possible. Moreover, a school which provides a Primary, an Intermediate, and a Senior or Advanced Lesson Help for pupils of the different ages, has already applied the principle and is, to some extent, graded. It should be noted that, in the small school, grade and class may mean the same thing, while in the larger school a grade may contain several classes.

Summary.—The essentials of a grading system may be summarized as follows:

- (1) A grading officer, that is, someone to place scholars in proper classes.
- (2) Departments and classes.
- (3) Teachers adapted to the departments or grades.
- (4) Lessons, or teaching, suited to the departments or grades.
- (5) Annual promotions. These are abso-

lutely necessary, if the school is to remain graded.

A new school should be carefully graded from the beginning. In grading a school, where no attention has been paid to proper classification, great caution is necessary. The question should be frankly discussed at a meeting of the teachers and officers. If there are strong objections, which cannot be overcome, it is best to begin by properly classifying the Elementary Grades, afterwards placing new pupils and making annual promotions strictly according to the standard.

TEST QUESTIONS.

1. What are the advantages of thorough grading?
2. For what information should a blank enrolment form provide?
3. Enumerate the essentials of a grading system.
4. Show that such a system is workable even in a small school.
5. How would you introduce a system of grading into a Sunday School?

LESSON IV.

SUNDAY SCHOOL EQUIPMENT.

What does equipment mean? Simply facilities for doing the work.

The Building.—This should be adapted to the school's needs. Separate class rooms, plenty of light, good ventilation, and proper provision for heating are exceedingly important, and can be provided, when a new building is being

erected, at little additional cost. But when an old building unsuited for accommodating a school must be used, much can be done to isolate the classes by curtains and screens, thus aiding in securing attention, without which it is impossible to teach.

Seating.—Proper seats are almost as necessary as a suitable building. They should be graded in height for the comfort of the scholars. Chairs are preferable to benches or pews, and should be so arranged that scholars will not sit facing the light. Foot rests may be provided for smaller children where pews must be used. When the floor is uncarpeted, rubber tips on the legs of the chairs will prevent noise.

Desks.—Under ideal conditions, every teacher and officer is provided with a desk or table suited to his purpose, with a drawer large enough to hold all necessary supplies. Many schools use with marked success a table large enough for the class and the teacher to gather about it, upon which Bibles, maps, etc., may be spread during the study period.

Bibles and Hymn Books.—These should be supplied by the school for all scholars who cannot or do not bring their own. To avoid the use of hymn books, many schools throw the hymns on a screen by means of the stereopticon, or print them in the order of service or on large sheets of cotton which may be seen by the whole school.

Blackboards and Maps.—These are as essential to success in a Sunday School, as in a public school. Every department should have a good blackboard, and *use* it. A piece of chalk, and ability to write, will ensure success in this matter. Elaborate drawings of crosses, crowns, hearts, anchors, etc., are not essential. A good substitute for a blackboard is a large sheet of

white or manilla paper. Pads of small sheets can be put in the hands of every pupil and used to good advantage.

Not many maps are needed. These should include one each of the following: The Ancient World; Modern Bible Lands; Old Testament Palestine; New Testament Palestine; St. Paul's Missionary Journeys; and some maps or charts showing the missionary lands of to-day, especially those in which the denomination is interested. A sand-tray in which outline maps of any locality or country may be developed can be used to advantage in any class.

Both blackboards and maps can be made at home. Some lamp-black properly applied to either a wall or boards will make the former, and boys or girls who do such work at public school will be delighted to make all the maps required, and of any size suggested. They can be copied from any good Teachers' Bible or from the Lesson Helps.

Stereopticon.—When electric current can be had during the day a stereopticon is one of the most serviceable pieces of equipment a Sunday School can have. Its uses are many; it is always interesting, and is one of the most approved educative appliances. Gas machines are now to be had at moderate prices. These can be used in almost any school.

Bells.—A small bell may be used to give signals, but should not be rung to call for order. The most satisfactory way to get order is to expect it and wait for it. In large schools, electric bells should be installed in remote rooms.

Library.—A library is valuable. Whether the library is stocked with books for general reading or not, no school can be considered properly equipped which does not supply its teachers and officers with a library of reference books on Bible study, the principles and methods of

teaching, school management, and child study. Dealers in Sunday School supplies, the Provincial Sunday School Associations, or the denominational secretaries will render valuable aid in selecting books.

Manual Methods and Hand-Work may be readily used by wise teachers to increase interest in Bible and missionary study. The sand tray, the pulp map, and written work illustrated with pictures on the current lessons, the life of Christ, missionary fields, etc., are very effective in leading scholars, especially those in the Junior and Intermediate classes, to take a deeper interest in their work. These methods are certainly of the highest educational value, and can be adopted to advantage in any school. Nearly all the equipment, outside of the books explaining the work, is home-made.

Additional Equipment.—In addition to the foregoing, there are many other items of equipment, coming properly under the head of supplies, which need only be mentioned, such as, record books or card indexes, class books, lesson helps, pictures for decoration and class use, papers and magazines, home study slips, stereographs, Supplemental Lesson courses, a duplicator, stationery, models illustrating Bible times and customs, objects of interest from mission fields, banners, flags, birthday banks, etc.

TEST QUESTIONS.

1. What does Sunday School equipment mean.
2. Mention the main features of a suitable Sunday School building.
3. Describe the most desirable sorts of seats and desks for the Sunday School.
4. What are the only essentials for successful use of the blackboard?

5. What maps are required for Sunday School work?

6. Describe some "made-at-home" blackboards and maps.

LESSON V.

THE TEACHING STAFF.

As one book of this Teacher Training Course deals wholly with the teacher's qualifications and methods, it is necessary in this chapter to consider the staff only as that part of the school's equipment, which more than any other makes or mars its efficiency.

Teachers Found and Trained.—Experience has shown the error of the notion that teachers "are born, not made." Almost any person of ordinary ability and education may become a successful teacher, and every teacher may become more successful through having his energies wisely directed. The pastor and the superintendent should, therefore, feel under obligation to urge upon the young people the duty of preparing for this important work, and when their consent has been obtained, they should be placed in a training class, meeting regularly with the school, if possible, and continuously pursuing some approved Teacher Training Course. As each section of the course is finished, the examination should be taken. This is the best opportunity to introduce new members to the class, though they should be welcomed at any time. When the course has been completed, either the Denominational or the International Diploma, or both, will be awarded. Every Sunday School, whether large or small, should have such a training class. Its teacher need not be an expert, but should be the

best available person. By continuing to do this work, he will become a specialist.

Besides prospective teachers, many of the present staff may desire to pursue such a course of study. To provide these with facilities to do this is no easy task. It can be done in one of three ways: (1) In a denominational class, on a week night, in conjunction with some other meeting, preferably the regular teachers' meeting, or the church prayer meeting; (2) In an interdenominational class; (3) By private study.

Teachers' Meeting.—To do its best work, a school requires a teachers' meeting, held at the time and place most suitable to the majority of the teachers. It should consider carefully the needs and prospects of the school, and discuss methods and prepare plans for teaching the coming Sunday's lesson. Larger attendance can frequently be secured by having a definite programme, lasting a given time, and run strictly according to schedule.

In taking up the lesson at this meeting the leader, to test previous preparations, should call rapidly for such points as: (1) Connection with previous lesson; (2) Persons and places mentioned; (3) Probable date; (4) Truths stated or implied; (5) The truths specially applicable to our school. These items should all be placed on the blackboard as given. Then three teachers, one from each grade, should be asked to outline briefly a method of presenting the lesson so as to relate it to life and the building of character. In a large school, the teachers of different grades may meet separately.

Teachers Installed.—When a teacher, whether trained or otherwise, is called to his high office, the importance of the work should be recognized by proper appointment. Dignity is added to the position, if a form of installation service be adopted.

Teachers Protected.—During the teaching period, since teaching is the real purpose of the school, other officers, including even the superintendent and pastor, should not move about the room in such a way as to attract the attention of the pupils; and neither books nor papers should be distributed at this time. It is the business of the superintendent to protect the teachers from all such disturbances.

Discipline.—While the superintendent is primarily responsible for the discipline of the school, and, if he fails, it is almost impossible to secure it, the teaching staff can do much to aid him in the discharge of this duty. Indeed, each teacher must be held responsible for his own class. Discipline is, however, more than merely keeping good order. It covers, in addition, such matters as regular and punctual attendance, prompt attention to changes in the order of service, respect for the rights of others and a ready conformity to the governing authority of the school. The teacher who, by precept and example, brings pupils thus to conduct themselves habitually, is giving them a training which will prove a life-long blessing.

Size of Classes.—The proper number of pupils in a class varies greatly, and depends largely on the teacher's fitness for the position, and the conditions under which the work is done. When these are even fair, it is conceded that in the Elementary grades and the Adult classes, one teacher can give instruction to any reasonable number. For purposes of personal attention, home visitation, etc., these classes, while taught in the mass, are frequently divided into small groups. There is no valid reason, why, given suitable equipment, a good teacher in the Intermediate Grade should not teach at least forty pupils properly seated, attention to individuals being provided for as in the other grades. Such an arrangement would make it easier to secure teachers who *can teach*, and likewise solve some problems in Sunday School

architecture. Where many classes must work in one room, not more than six or eight pupils should be given to each teacher.

TEST QUESTIONS.

1. Who can become successful teachers?
2. How may a Teacher Training Class be conducted: (a) for prospective; (b) for actual teachers?
3. Mention some ways of securing a larger attendance at the Teachers' Meeting. How should the next Sunday's Lesson be taken up at such a meeting?
4. From what disturbances should the teaching period be kept free?
5. What is included in Sunday School discipline?
6. Discuss the proper size of classes.

LESSON VI.

THE SUNDAY SCHOOL SESSION.

Hour of Meeting.—The hour of meeting depends largely on local conditions, but in no case should frequent changes be made. While holding the session immediately before or after the preaching service has proved helpful in increasing attendance at both school and church, and appears necessary where long distances must be travelled, yet there are many advantages when the school meets at a separate hour. There is no interference with the carrying out of the full programme, with observing special days, or with teachers' meetings. Better opportunities are also afforded for personal work by pastor and teacher in leading scholars to decision or into more active Christian service.

Conducting the Session.—The session should begin and close sharply on time, and be conducted throughout according to a carefully prepared programme. This will create respect for the school, and will have far-reaching results on

the character of the younger scholars who attend regularly. If possible, all officers and teachers should be in their places before the pupils arrive. If the discipline of the school is to be properly maintained, punctuality is imperative on the part of the superintendent. His presence in the room and his pleasant greeting to all will be a strong factor in securing and keeping order. As the time of opening approaches, he should take his place before the school. This should be understood as the signal for coming to order. When this has been secured, he should begin. Do not repeat a signal or ring a bell.

Order of Service.—The opening exercises should be not longer than fifteen minutes, and they should be both worshipful and inspiring in character. They may be followed by the Supplemental Lesson, or the recitation of memorized scripture, allowing from three to ten minutes according to length of session. The regular teaching period should be not less than thirty minutes in duration, and in the adult classes forty-five minutes is better. The length of the lesson period must be proportioned to the time allowed for the whole session. The longer lesson period mentioned is out of proportion in a session of one hour. Teaching the Bible is, however, the most important part of the school's work, indeed the very purpose for which it exists. Nothing should, therefore, be allowed to interfere with it. If, for any reason, the session must be shortened, it should be at the expense of other features rather than the lesson.

NOTE.—In order to secure a systematic knowledge of the Bible, helpful Courses of Supplemental Lessons have been prepared. Some of these include the great hymns of the Church and the leading facts of missions and church history. Full information concerning these courses may be obtained from church or Association offices.

Closing.—About five minutes before the expiration of the lesson period, it is well to give

a warning signal, so that every class may cease promptly at its close. When the classes re-assemble, after singing, the superintendent may review the Lesson. If it has been well taught, this exercise may often be omitted to advantage. The school is now ready to enter upon the business part of the session. The superintendent should therefore call for the reports of secretary, treasurer, and any other officer which it is important to present publicly. He should also make necessary announcements, allow time for distribution of books, papers, etc., and close with an appropriate hymn and brief prayer, after which a moment's silent prayer will aid in securing an orderly dismissal. This order of service is only suggestive, and may be varied indefinitely to suit local conditions.

Variety.—An essential feature in the order of service is variety. How much is possible in this way, may be gathered from the statement of a very successful superintendent, who on one occasion drew the writer's attention to a number of calf-bound books in his home and said: "There are the programmes of ——— School for more than thirty years, and *no two of them are alike.*" In its regular sessions that school made provision for no more than is indicated in the foregoing paragraphs.

TEST QUESTIONS.

1. How shall the best hour for meeting be fixed?
2. What purpose is served by the attendance of the superintendent before the hour of opening?
3. What should be the length and character of the opening exercises?
4. What three features should be provided for every Sunday School session?
5. Describe suitable closing exercises.
6. Outline a programme for a Sunday School session.

LESSON VII.

METHODS OF WORK.

The Cradle Roll has become a very important factor in the Sunday School. Its purpose is to throw the sheltering care of the church about even the youngest child, gain access to the home, and bring it into sympathetic co-operation with the school. The members are children under three years of age. They may be enrolled at birth, and should continue until old enough to attend the school regularly, when they enter the Beginners' class.

How to Work It.—Some person, preferably the teacher of the Beginners or one of her assistants, should be appointed to superintend it, and should be furnished with necessary materials. Either through a personal visit or the sending of an enrolment card to the homes of the congregation where there are babies, she secures their names, date of birth, parents' names and addresses and other necessary information. A Certificate of Enrolment, suitable for framing, is then sent to the home, and on each birthday the child receives a card of greeting from the school. The Roll is usually a "hanger" for the wall of the school-room.

Results.—The results which may be expected from the Cradle Roll are: (1) Children coming to Sunday School at an earlier age. (2) Deepened interest on the part of church and home in the spiritual welfare of the young. (3) A more hearty co-operation of the home with the school. (4) Careless and indifferent parents brought into vital touch with Christ.

Beginners' Classes.—Because of the impossibility of properly teaching children who cannot read, in a class with those who can, it has been found necessary to organize a Beginners' class. To provide for this, the International Lesson Committee has prepared a special course of lessons, which allows for more repetition, and lends itself readily to teaching in the story form. Themes like Thanksgiving and Christ-

mas are introduced at the proper season. Lessons on Reverence, Obedience, Forgiveness, etc., all coming within the experience of such children, are also provided; and as more than one Sunday is allowed to each theme, it is possible, by repetition, to deepen impressions.

Primary and Junior Classes.—Lessons more advanced in character, but involving similar principles, have also been prepared for the Primary and Junior classes, to which the pupils should be promoted at the ages of six and nine years respectively. Tactful exceptions to these arbitrary age limits may sometimes be necessary to allow for children who have not had the advantages of early training, as well as for those developed in advance of their years. For opening and closing exercises, the Beginners' and Primary classes should meet together.

Intermediate Classes.—At the age of twelve, new developments in the child's nature make necessary radically different treatment for pupils of the Intermediate grade. Now, mixed classes are not so advantageous, because the natural tendency of the sexes is to separate. Moreover, as this is the age when the "gang" instinct develops strongly, the classes may be organized to good advantage on the principles of "clubs" or "guilds." At this age more than any other, the boys need wise "fathering" and the girls "mothering." It is preferable, therefore, that men teach the boys, while women have charge of the girls. Men of strong Christian type, and bright, devoted women, can work wonders in molding these pupils, whose chief characteristic seems to be restlessness. Lessons setting forth action and heroism are more suitable to these years.

Public Promotions.—Many of the best schools publicly promote the pupils from one grade to another, and award certificates of recognition for the work done. The Robert Raikes Diploma with its accompanying seals is specially adapted to this plan. Such exercises properly conducted furnish a most interesting programme for a Sunday School anniversary.

TEST QUESTIONS.

1. Explain the purpose of the Cradle Roll, and tell how to operate this department.
 2. What results may be expected from the use of the Cradle Roll?
 3. Why is a Beginners' class advisable?
 4. At what age should pupils be admitted to the Primary and Junior classes respectively?
 5. What changes should be made in the treatment of pupils who have reached the Intermediate grade?
 6. Describe a plan for public promotion from one grade to another.
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LESSON VIII.

METHODS OF WORK.—*Continued.*

Organized Adult Classes.—Experience has shown conclusively that after boys reach the age of fourteen, there is a tendency to leave the school. Since about the year 1900, therefore, an active campaign has been carried on for the introduction of Organized Adult Classes into all schools.

Advantages.—The advantages of the organized class are stated by the International Adult Department Committee as follows:—

- (1) It divides the work.
- (2) It increases class spirit, and tends to permanency.
- (3) It adds strength to the class and the school.
- (4) It increases the membership.
- (5) It helps solve the "Big Boy Problem."
- (6) It provides an adequate Christian service for every member and wins men and women to the service of Christ.

Standard.—The "Standard of Organization" fixed by the same International Committee is as follows:—

(1) The class shall be definitely a part of some Sunday School.

(2) The class shall have the following officers: a Teacher, a President, a Vice-President, a Secretary and a Treasurer. It shall also have at least three standing committees as follows: Membership, Social and Devotional.

(3) The class shall consist of members who are sixteen years of age or over.

Any class conforming to this Standard and applying for a Certificate may receive, upon application, the Denominational or International Certificate of Recognition, or both.

The Class Activities should be suited to local conditions, properly related to the needs of the school, the church and the community, and be diversified enough to enlist the sympathies of all the membership. They should include efforts to get and retain members; should promote social life by class socials, debates, lecture courses, literary evenings, picnics, outings; should strive to induce regular attendance at all class sessions, class prayer meetings and church services. Some classes support their own missionary, others organize to provide supply teachers for the Sunday School, conduct the Home Department, take up a regular course in Teacher Training to fit themselves for better service, undertake to conduct athletics under clean auspices, or take an interest in civic campaigns for the closing of the bar, or for otherwise making the community such that boys and girls may have a better chance to grow up, and keep, pure. A federation of men's classes in a town or city can be of great service in a temperance or other campaign for reform. Many classes also engage in evangelistic efforts.

Teacher Training.—For the discussion of this department see Lesson V.

The Home Department aims to bring into the membership of the Sunday School every man or woman, boy or girl, who cannot or

will not go to it. The simple requirement is to agree to study the Sunday School lesson one half hour each week, and to keep a record of the same to be given to the "visitor."

Before a Home Department is organized, the pastor should publicly explain the matter to the congregation. Then a canvass should be made to secure the names of those willing to become members. To ensure proper supervision of the work, a superintendent should be appointed, who may rank as an assistant superintendent of the Sunday School. "Visitors" should also be appointed, whose duty it shall be to visit a section of the membership, say twelve to twenty, quarterly at least. A Lesson Help should be provided for the members; also "Record" envelopes for noting the weekly study of the lesson and to return such voluntary offerings as may be made. The services of boys and girls, if organized into a Messenger Corps or a Sunshine Band of the school, may be enlisted in the distribution of the supplies, thus training these scholars in Christian service.

The Results which may be looked for from the operation of a Home Department are:—

- (1) An increase in the membership of the Sunday School.
- (2) A greater interest in Bible Study on the part of the parents.
- (3) Family altars established or re-established.
- (4) Church membership which has lapsed is renewed.
- (5) The number and efficiency of Christian homes is increased.
- (6) A splendid field of Christian service is opened.

TEST QUESTIONS.

1. What are the advantages of Organized Classes in the adult department?
2. What is the "Standard of Organization" for such classes?

3. Mention some activities in which they may engage.

4. What is the purpose of the Home Department?

5. How would you proceed to organize a Home Department?

6. What results may be expected from the Home Department?

LESSON IX.

CITIZENSHIP—TEMPERANCE—MISSIONS.

The Sunday School that is not making an effort to produce a high type of citizenship, to create a strong sentiment against intemperance, gambling and other forms of vice, and to develop an interest in missions, is falling far short of its privileges.

Citizenship.—It is not only the privilege, but the duty, of the Sunday School to teach patriotism. For this reason the nation's flag should have a place in every school. Much should be made of national anniversaries. Care ought to be taken to show what these stand for, and to impress upon the scholars the need of maintaining a high standard of citizenship. The sanctity of the ballot should be emphasized. The superior value of a man in comparison with material things should be made clear. The child should be taught that he has no right to what he has not earned, and that all legitimate business is public service. This, and kindred teaching which exalts the citizen who lives for his country, as well as the one who dies for it, is true patriotism. Our text book, the Bible, is full of such teaching.

Temperance.—The International Committee provides for four "Temperance Lessons" annually. These furnish opportunity to cultivate a strong sentiment against, not only the liquor traffic, but all other unclean habits. The mistake that most teachers make is that of trying

to cover the whole field on every occasion. It would be far better to take some specific topic such as "Legislation" or the "Effects of Tobacco or Alcohol on the Human System" for one or more lessons. It is a good plan also to ask occasionally some expert, say a physician, to present such a topic from his standpoint. The quarterly recurrence of these Lessons also offers a favorable opportunity for presenting the question of pledge signing to the school, and securing the signatures of as many pupils as are willing to give them. In the case of younger pupils, the consent of parents should also be obtained. It will serve a good purpose if these signatures are displayed on a "Roll" hung upon the wall of the school-room. A thorough organization of the school into an agency for promoting temperance principles can be effected only by entrusting this work to some person or committee.

Missions.—In the interest of missions, the first requirement is education. To secure this, it will be necessary to appoint, as in the Temperance Department, some person or a committee to provide for the work. It is impossible to give detailed methods in the space here available. Those interested are recommended to communicate with their denominational Missionary Secretaries, who are devoting special attention to this work, and who will gladly aid in promoting it.

Training.—Besides education, there is also need of training, especially in giving. This is essential, because within twenty-five years much of the world's wealth will be controlled by the boys and girls now in the Sunday Schools, and the portion of it which shall be available for missions and other forms of Christian benevolence, will depend largely on the training of the present.

Volunteers.—But, besides being taught to support missions, our scholars must become the missionaries of the future. Therefore, the privilege of having one of its own members

on the mission field should be kept before the school, and the day will surely come when volunteers will offer themselves. Under the direction of the Holy Spirit, through prayer and a consecrated life on the part of the teachers and officers, such results can be obtained.

School Finances.—Proper discussion of this question involves the whole subject of Sunday School finance. Several different positions are taken on this, but the most practical seems to be to expect the church to support its school, just as it does its pulpit and its choir. But if the school is thus provided for, what use is to be made of its own offerings? Some advocate devoting all to missions, while others just as strongly urge a division amongst such claims as pastor's salary, current expenses of the church, support of hospitals and various benevolences. Whether one or other of these views be held, it must never be forgotten that giving is not simply an end in itself but rather a means to an end, namely, training in stewardship.

TEST QUESTIONS.

1. What can the Sunday School do against intemperance, gambling and other forms of vice?

2. How can the Sunday School promote patriotism?

3. Mention some of the elements in good citizenship.

4. How should the "Temperance Lessons" be used?

5. What can the Sunday School do for missions? What results may be expected from its work?

6. Discuss various views as to Sunday School finances.

LESSON X.

THE PURPOSE RUNNING THROUGH IT ALL.

The Fundamental Purpose embodied in the School, from its earliest beginnings, has been to give a knowledge of God and His dealings with men. It has been, therefore, a great channel of the church for Bible teaching, the underlying purpose in this teaching being character building. The school is also a mighty agency for training in Christian service. It is, therefore, vitally related to the scholar, the home, the church and the nation.

Jesus Christ a Personal Saviour.—In regard to the scholars, the purpose is, primarily, to bring them to a decision to accept Jesus Christ as a personal Saviour, and by public profession of faith to enter His service. The energies of the home, the teacher, the superintendent and the pastor, should be directed so as to present opportunities for the pupils who have not already done so to manifest these decisions. In some schools it may be advantageous to set apart, from time to time, a "Decision Day," when the duty of publicly taking a definite stand for Christ shall be specially urged upon the scholars.

Method.—Care should be taken that such occasions are not entered upon without due preparation of all concerned for such important work. The school should take the matter under consideration months before fixing upon any date. During the intervening period, the pastor should frequently present the obligations of parents in this matter and the importance of children early entering the service of Christ. Teachers and officers should meet weekly for prayer. Opportunity should be taken also to present tactfully, through the lesson from week to week, the duty and privilege of the Christian life and privately lead the pupils to accept these. Frequent emotional

appeals from the platform should be avoided, and it is unwise to publicly discuss any special time as "Decision Day." But when the date has come, the school, the home and the church having been thus carefully prepared, the pastor should, with much tact, give an opportunity to all whose decisions have been secured, to show this publicly by such forms as the church may approve. The very sight of friends and classmates doing this may bring some who have been wavering, to definite action. Some prefer the name "Confessing" or "Witnessing Day." This is, however, only the beginning of the work. These young Christians must now be put into training and nurtured for the Lord.

Supplemental to the Home.—The Sunday School is not, and was never intended to be, a substitute for the home. In the beginning, as already seen, it comprised the household. It was, therefore, a supplement to the home, and such it should still be. The school should, therefore, actively co-operate with the home. Where proper home training is lacking, it must strive to make up for this, but, at the same time, through the door which the child ever opens, the school should try to reach such homes and make them, as God intended they should be, centres of Christian influence. Parents may also do much to help the Sunday School by showing appreciation of it in the presence of the children, by seeing that they attend regularly, and by interesting them in the study of the lesson.

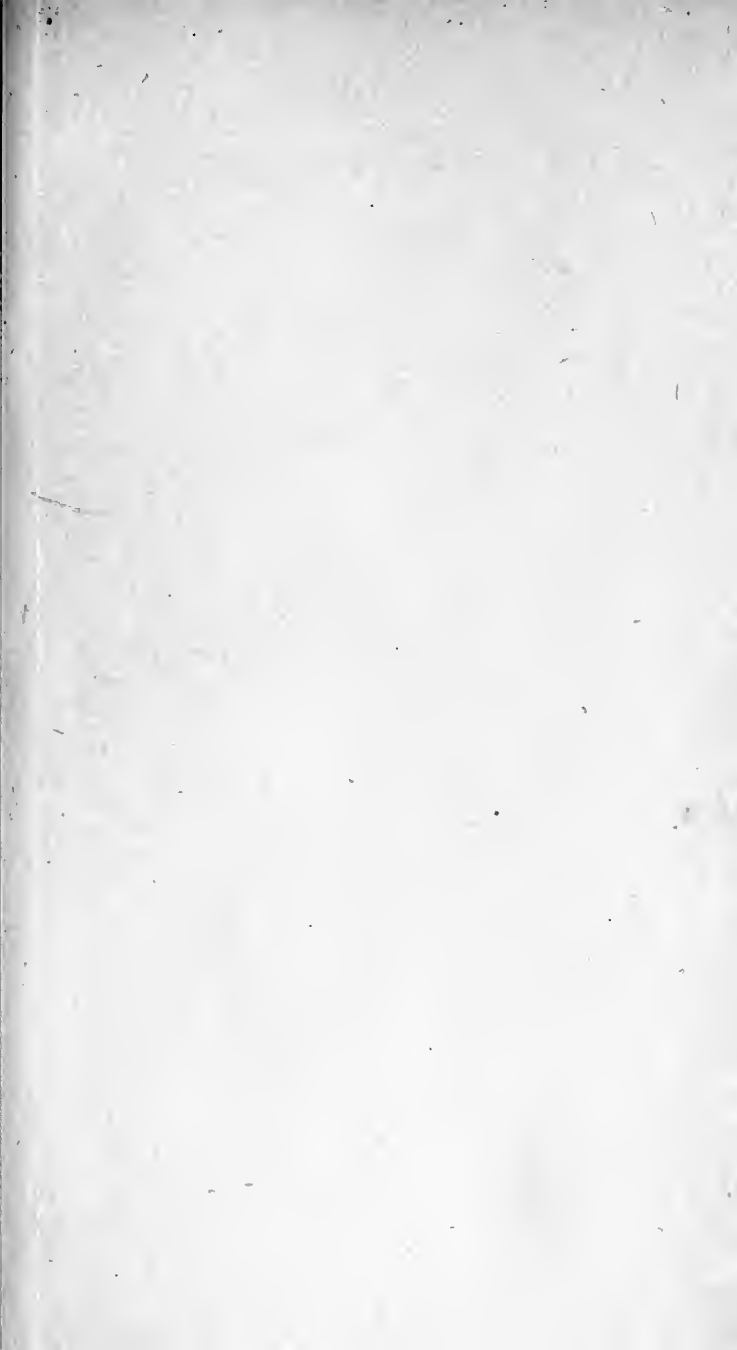
Church and School.—From what has been said, it will surely be conceded that the church of to-day needs the Sunday School. It is her great agency for educating, for training and for evangelizing. The church should therefore supervise the work of the school. It should also support it liberally by providing it with good accommodation and equipment. Church members, especially those in official positions, should manifest their interest by attending the school. A proper recognition of their duty in

this respect would do much to solve the "Big Boy Problem," because the ideals of the boy are in manhood. But while the school has claims upon the church, it has also obligations to her, and should aim to co-operate loyally with her in all her plans for the cultivation of religious life.

State and School.—In its deepest sense, this religious life is individual. But since no man lives alone, it has a close connection with the nation. On this account, the Sunday School, because it has to deal with a large portion of its citizens while they are still in the plastic age, though not recognized by the state, is vitally related to it. The Sunday School should, therefore, see to it that intelligence is cultivated, high ideals implanted and conscience quickened in these boys and girls, so that they shall ever ring true when they enter the shops, the factories, the places of business and positions of public trust.

TEST QUESTIONS.

1. What is the fundamental purpose of the Sunday School?
2. What does it seek first of all as to the scholar?
3. Outline a method for "Decision Day"?
4. What should the church do for the Sunday School?
5. What should the Sunday School do for the church?
6. In what way does the Sunday School serve the state?



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